Stavacintāmaṇi

of Bhaṭṭa Nārāyaṇa
with the Commentary by Kṣemarāja

स्तवचिन्तामणिः



Translated from Sanskrit with Introduction and Notes by

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Cover illustration: *Śivaliṅga, Varanasi. Photo by Kyung Hwa Ro*

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Published in 2011 by

Indica Books
D 40/18 Godowlia
Varanasi - 221 001 (U.P.)
India
Email: indicabooks@satyam.net.in

www.indicabooks.com

ISBN: 81-86569-98-7



Printed in India by First Impression, Noida (U.P.), India
09811224048, 09899578245

This book is dedicated to the tradition of Śaiva teachers, both ancient and contemporary, who are now working hard to enliven the eternal wisdom of Śaiva śāstra.

I also dedicate this book to the memory of my father

Contents



श्रीः

FOREWORD

When Dr. Boris Marjanovic approached me and asked me to say a few words by way of a 'foreword' to his latest work I could not say no to him, for the simple reason that the nondual stream of Kashmir Śaivism boasts of an extremely rich devotional sub-current which has received relatively much less attention from the modern academia. This so called sub-current, on a closer analysis, emerges as the focal terminus of the entire spiritual, Gnostic and cognitive pursuits, typically reckoned as *mahāphala* ('great fruit'/'*summum bonum*') thereby culminating into a cardinal doctrine of the system. Dr. Marjanovic, choosing to undertake to address this desideratum, deserves to be complimented. He seems to be alive to this reality when he finds Bhaṭṭa Nārāyaṇa's name being much less in vogue as compared to the known stalwarts of the system. According to him this was perhaps due to the fact that the *Stavacintāmaṇi* by virtue of being a short devotional *stotra* did not elaborate on the principles of nondual Śaivism. However, within the tradition the scene is different. Those who are bred and brought up in the tradition are no doubt intimately conversant with this name. In fact some verses are so common and have become part of the Kashmir Śaivists' cultural psyche that these are spontaneously drawn upon and invoked with notable frequency as authentic sayings of great testimony by the learned and laity alike ever since the philosophical writings in Śaiva monism began taking shape. Even a beginner knows of such verses as

निरुपादानसंभारमभित्तावेव तन्वते ।
जगच्चित्रं नमस्तस्मै कलाश्लाध्याय शूलिने ॥

(St. Ci. Verse 9)

and

मुहुमुहुरविश्रान्तस्त्रैलोक्यं कल्पनाशतैः ।
कल्पयन्नपि कोऽप्येको निर्विकल्पो जयत्यजः ॥

(St. Ci. Verse 2)

even though he might remain unaware of their deep philosophical significance. These utterings seem to have cast their lasting impact across the broad spectrum of intellectual speculation. For instance, the verses

त्रैलोक्येऽप्यत्र यो यावानन्दः कैश्चिदीक्ष्यते ।
स बिन्दुर्यस्य तं वन्दे देवमानन्दसागरम् ॥

(St. Ci. Verse 61)

and

विसृष्टानेकसद्बीजगर्भं त्रैलोक्यनाटकम् ।
प्रस्ताव्य हर संहर्तुं त्वत्तः कोऽन्यः कविः क्षमः ॥

(St. Ci. Verse 59)

constitute the backdrop of the aesthetical and dramaturgic formulations of the Śaiva theorists of poetics and performing arts. Likewise the opening verse

सुगिरा चित्तहारिण्या पश्यन्त्या दृश्यमानया ।
जयत्युल्लासितानन्दमहिमा परमेश्वरः ॥

(St. Ci. Verse 1)

offers refuge to the Śaiva apologetics of language to build up their formidable defence against the grammarians' tripartite division of language leading to the former's conceptualization of *parā* as the supreme state of speech. It's no use multiplying the instances. One can easily conclude that the present devotional text of Nārāyaṇakaṇṭha belonging to the earliest phase of the monistic Śaiva philosophy of Kashmir has been aptly named as the wish-granting jewel in the form of devotional stanzas (*Stavacintāmaṇi*).

Normally Kashmir monistic Śaivism is viewed as advocating an extremely radical form of nondualism, but only a select few would vouch that it is equally a staunch votary of extreme nondualism in *bhakti* too. In fact devotion forms an essential component of the *āgamic* world-view. In his famous work *Hinduism and Buddhism*,[1] way back in 1921, Eliot draws our attention to this aspect of *āgamic* vision. But the credit for the theoretical insights with particular reference to the school of Pratyabhijñā goes to Gopinath Kaviraj.[2] Synthesizing *bhakti* with rigorous nondualism poses structural and logical difficulties, as *bhakti* being etymologically grounded in Sanskrit root *bhaj* ('to divide/ to resort to/ to partake of/ to serve')[3] has to have, by definition, some kind of dualistic semblance, which militates against the very spirit of nondual absolutism. Despite several editions and translations of the *Śivastotrāvalī* of Utpala, *Stavacintāmaṇi* of Nārāyaṇa and *Vākhs* of Lallā by some very eminent scholars, this problem receives serious and reconstructive attention, that too in a comparative framework, mainly from Kaviraj for the first time. Silburn did ponder over some of the related issues in the excellent 'Introduction' to her French translation of the *Stavacintāmaṇi* with her own (Kṣemarāja-inspired) commentary,[4] but her attitude remained text-bound and yoga-centric located within the nondual environ of Kashmir Śaivism. Interestingly Ram Shankar Singh's annotated translation in Hindi, which was undertaken roughly at the same point of time (i.e., 1959-60) and published much later[5] devoted a fairly large part of his Introduction to the treatment of *bhakti* by Nārāyaṇakaṇṭha. By sheer coincidence I also wrote a long dissertation

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[1] *Hinduism and Buddhism*, Sir Charles Eliot, London, 1921, p. 190.

[2] "Kāśmīrīya Śaiva darśana ke sambandha meṅ kucha bāteṅ" in *Kalyāṇa*, *Śivāṅka*, 8-4, 1933; reprinted: Bihar-Rashtrabhasa-Parishad, Patna, 1963 (1st ed.).

[3] *Bhaja viśrāṇane/ bhaja sevāyām/ — Dhātupāṭha*.

[4] *La Bhakti, Le Stavacintāmaṇi de Bhaṭṭanārāyaṇa*, Texte traduit et commenté, Centre National de la Recherche Scientifique, Paris, Ist ed., IInd revised ed.: 1979.

[5] *Stavacintāmaṇi of Bhaṭṭanārāyaṇa*, Sanskrit text with translations in Hindi and English, Ram Shankar Singh, Penman Publishers, Delhi, 2002.

around this period on the *Stotras* of *Abhinavagupta* where I attempted to take up certain issues pertaining to the metaphysic of Śaiva *bhakti*,[6] but it was a contextually thematic study defined by minor devotional texts of Abhinava and went as far as they went. I have, nevertheless, always felt that the texts of the *Stavacintāmaṇi* and *Śivastotrāvalī* and also that of the *Saṁvitprakāśa*, authored by *Vāmana Datta*, Abhinava's teacher in the Vaiṣṇava stream, are path-breaking writings and unfold an altogether unique vista of the absolutistic ontology of devotion, which though in quiet homology with the *āgamas* went for ahead of them integrating mysticism, metaphysics and aesthetics within. Besides, these reflected the contribution of Kashmir to the pan-Indian devotional movement that would flourish in days to come and the synthetic cultural identity of the later day Kashmir epitomized by Lallā and the Sufi Reshi upsurge that she gave birth to. Some of these concerns were deliberated at length in my 'Prākkathana' ('foreword')[7] to R.S. Singh's translation above referred to.

I therefore welcome the initiative of Boris Marjanovic for having undertaken to tread upon an area that could offer most cogent *raison d'être* behind perceiving Kashmir Śaivism as theology, or 'theosophy' to use the term given by Larson,[8] rather than philosophy, by a sizeable section of the present day scholarship. *Bhakti*, in fact, comes as a natural/logical explanation. Marjanovic's work offers a complete package and there lies its apparent merit. He translates both Nārāyaṇa's *Stavacintāmaṇi* and Kṣemarāja's *Vṛtti* into English with

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[6] *Abhinavagupta ke Stotra: Eka Ādhyāyana* ('Prayer Songs of Abhinavagupta: A Study'): Dissertation submitted to the Department of Sanskrit, University of Lucknow, for partial completion of the postgraduate degree during 1959-60. The work remains unpublished as yet but may be consulted at Tagore Library, University of Lucknow.

[7] "Kāśmīra Śaiva darśana meṅ advayā bhakti : katipaya vicāraṇīya bindu" (pp. Xiii-Lvi) — *op.cit.* This could be said to have come in sequel to a chapter on *bhakti* (pp. 182-198) in my *Kāśmīra Śivādvayavāda kī Mūla Avadhāraṇāyeṅ*, Munshiram Manoharlal, Delhi, 2002.

[8] "The aesthetic (*rasāśvāda*) and the religious (*brahmāśvāda*) in Abhinavagupta's Kashmir Śaivism", G.J. Larson, *Philosophy East and West*, 26-4, Oct. 1976, Hawai, p. 379.

adequate and copious annotation, but in addition also provides the original Sanskrit text in Nāgarī. In so doing he excels over Silburn as well as R.S. Singh. Both of them did not translate the *Vṛtti*. To my knowledge it is, thus, the first complete venture not only in English but in any European language till date in its given textual arena.

Marjanovic himself spells out the parameters of his approach. In his treatment he closely follows Kṣemarāja, the commentator. This constitutes his major strength. It could likewise be interpreted as his limitation also, for it prevents him from appraising Nārāyaṇa-kaṇṭha's contribution in a much larger setting. However, to me it appears to be a patent advantage, since Kṣemarāja enjoys a unique position among the post-Abhinavan Śaivite system builders in general and *bhakti*-theoreticians in particular. He is the only traditional scholar who comments on both the foundational treatises of Śaiva *bhakti*, *Stavacintāmaṇi* of Nārāyaṇa and *Śivastotrāvalī* of Utpala, constituting our only link for accessing these texts. What is striking, at both the places on his own testimony, he is having his precursor in some Rāma (or Śrīrāma, but Srī could well be an honorific prefix) giving rise to the apprehension that the latter was perhaps first to gauge the importance of the *bhakti* dimension of the Śaiva soteriology. This Rāma is depicted as being one of the arrangers or compilers of Utpala's devotional outpourings, which somehow got intermixed, into separate *stotras*.[9] Similarly one such (Śrī) Rāma is said to have authored a commentary on the *Stavacintāmaṇī*,[10] now lost, which might have served as Kṣemarāja's model. Marjanovic does take notice of Kṣema's possible inspiration in Rāma's work. We are not sure if this commentary bore the name of *Sadvivṛti* (on the lines of the famous *Sadvṛtti* of Sadyojyotis on *Rauravāgama* or that of Rāmakaṇṭha on the *Ratnatraya* of Śrīkaṇṭha, the illustrious exponents of Śaiva Siddhānta), but one can be pretty certain that Kṣemarāja was driven by an impulse to demonstrate the relative

[9] *Śivastotrāvali-vivṛti*, opening remarks.

[10] *Stavacintāmaṇi-vivṛti*, autobiographical concluding verse 2.

excellence and uniqueness of the approach adopted by him — "*ko 'pi prakarṣo 'tra yat*".[11] A keen student of the history of Kashmir Śaivism can easily smell that this is a case of intra-school scholastic rivalry. According to M.S. Kaul,[12] duly endorsed by Mark Dyczkowski whom Marjanovic refers to, the two Rāmas happen to be identical, being son of Nārāyaṇa and pupil of Utpala. He is the same as the author of the commentaries on the *Spandakārikā* and *Bhagavadgītā*. The same Rāma is being credited with the editing of the *Stotrāvalī* and commenting upon the *Stavacintāmaṇi*. Though this identification might put certain chronological equations in a fix, it needs not hold up our attention for the time being. This Rāma is none else than Rāmakaṇṭha. Notwithstanding the fact that Rāmakaṇṭha is a direct disciple of Utpala and Kṣemarāja happens to be a great grand disciple of the latter, both tread two different paths in their respective expositions of the *Spandakārikā*. Even Abhinavagupta, the grand pupil of Utpala toes a different line in his commentary on the *Gītā* from the one pursued by Rāmakaṇṭha. What deserves to be particularly underlined is that these deviations are occurring within the two sub-lineages of Utpala, himself constituting one of the fountainheads of the Śaiva movement of *bhakti* in the valley. What is more, the convergence of the two primal sources — Nārāyaṇakaṇṭha and Utpala Deva — finally occurs in Kṣemarāja, via of course Rāma with whose contribution we have lost all touch. Viewed against this scenario the translator's focus and dependence on Kṣemarāja stands him in good stead.

I would have however wished that the translator had brought out the respective nuances of Nārāyaṇa's trend-setting contribution and Kṣemarāja's innovative exposition. For instance the *upāya* format, which the original text appears to be embedded with, comes from Kṣemarāja and not from Nārāyaṇakaṇṭha. Likewise Nārāyaṇa's

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[11] Loc. cit.

[12] 'Introduction' to the *Bhagvadgītā* with the *Sarvatobhadra* of Rāmakaṇṭhā, KSTS, 1943, p. 10.

cryptic but significant allusion to the *Śaivayoga* (verse 76), skipped by Kṣemarāja, demanded more pointed attention and elucidation. This observation needs not distract the reader from the merits of this valuable effort. Marjanovic's approach is constructive, at times comparative and felicity of language renders the overall presentation very lucid, more particularly some of his renderings of Sanskrit terms into English impress at the first sight. In his treatment of the philosophical and doctrinal issues he appears authentic and tries to articulate the inherent intent of Kṣemarāja. His comments on verse 36 and 117-118 call for special mention. His espousal of distinction between 'faith in God' and 'devotion to God', comes with finesse. During the course of discussion on the 'self-evidence of consciousness as God' and his allusions to modern physicists and Śaivists' difference therefrom deserve to be specially noted. His keen assessment of the extraordinary nature of memory acquaints the reader with the underlying structural thesis of the Śaiva devotion.

This work fulfils a long-cherished need and serves as a welcome addition to the literature on Kashmir Śaivism in English. I am sure it will benefit not only students of Kashmir Śaivism but those of Indian spiritual traditions as well. With these words I commend this work to the readers for a rewarding trip to the *Stavacintāmaṇi*'s universe of devotion as understood and interpreted by Kṣemarāja.

Navjivan Rastogi

ACKNOWLEDGEMENTS

I wish to express my deep appreciation to Prof. Shri Narayana Mishra with whom I spent countless hours, over the period of 12 years, reading various Sanskrit philosophical and other texts. It was under his guidance that I was able to gain grounding in the six systems of Indian philosophy and acquire some competence in reading *śāstric* Sanskrit. My deep gratitude also goes to Michael Huff whose editing skills have greatly contributed to the publication of this book. I wish to state my appreciation to Pandit Hemendranath Chakravarti, a close disciple of *Mahāmahopādhyāya* Gopinath Kaviraj, with whom I read Abhinavagupta's *Tantrasāra* and several other Kashmir Śaiva texts.

I also owe deep gratitude to Swami Chetanananda and Sharon Ward of Nityananda Institute who have supported me in many different ways, including financially, during the period of several years, while I was engaged in the translation of the present work and of Abhinavagupta's *Tantrasāra*.

I owe special acknowledgements to Dr. Navjivan Rastogi, Professor Emeritus of Lucknow University, for taking time of his busy schedule to read this manuscript and offer his suggestions. His thoughts in the form of his 'Foreword' to this book are highly appreciated. I am very grateful to Prof. Fredrick Smith of the University of Iowa who has made several books, Ph.D. theses and other materials available to me, which otherwise I would have been unable to access.

I want to express my thanks to Alvaro Enterria and Dilip Kumar of Indica Books for their decision to publish this book.

Finally, I want to thank my wife, Kyung Hwa Ro, for her patience and assistance not only with typing and re-typing of this book but her help that has taken various forms during our *lokayātrā* together.



List of Abbreviations

A	*Aṣṭādhyāyī*
BG	*Bhagavadgītā*
BK	*Bhogakārikā*
DL	*Dhvanyāloka*
ĪPH	*Īśvarapratyabhijñāhṛdaya*
ĪPK	*Īśvarapratyabhijñākārikā*
ĪPV	*Īśvarapratyabhijñāvimarśinī* of Abhinavagupta
KU	*Kaṭha Upaniṣad*
KSTS	Kashmir Series of Texts and Studies
LK	*Laghukaumudī* of Varadarāja
MVUT	*Mālinīvijayottaratantram*
MU	*Māṇḍukya Upaniṣad*
MT	*Mṛgendrgama*
NT	*Netratantra*
PTV	*Parātrīśikāvivaraṇa*
SMK	*Sāṁkhyakārikā*
STC	*Stavacintāmani* of Nārāyaṇabhaṭṭa
SVT	*Svacchandatantra*, with Kṣemarāja's *Uddyota*
SBSS	*Svāyambhuvasūtrasaṁgraha*
SPK	*Spandakārikā*
SPS	*Spandasandoha*
ŚD	*Śivadṛṣṭi*
ŚSV	*Śivastotrāvalī*
ŚS	*Śivasūtra* of Vasgupta
TĀ	*Tantrāloka* of Abhinavagupta with Rājānaka Jayaratha's commentary
TRT	*Tantrarāja Tantra*
TS	*Tantrasāra* of Abhinavagupta
VB	*Vijñānabhairava*
VP	*Vākyapadīya* of Bhartṛhari
VS	*Vedāntasāra* of *Sadānanda*
YS	*Yogasūtra*

INTRODUCTION TO STAVACINTĀMAṆI

The Authors

Bhaṭṭa Nārāyaṇa

As is the case with most medieval Indian authors, we have little biographical information about Bhaṭṭa Nārāyaṇa (late 9th - early 10th century CE),[1] the author of the *stotra Stavacintāmaṇi — The Jewels of Praise for the Great Lord*. What is clear from textual evidence is — including the very existence of this commentary on his work by Kṣemarāja — that he was a respected authority of nondual Kashmir Śaivism [2] in his day, and cited with reverence by Abhinavagupa, the most famous of the masters of this philosophically rigorous spiritual system.

The little biographical information available about Bhaṭṭa Nārāyaṇa comes primarily from verse 3 of Kṣemarāja's commentary, in the form of a parallel interpretation suggesting that the author simultaneously salutes his own family, by apparently incorporating their names into the *stotra*. From this *stotra* Kṣemarāja derives a listing of Bhaṭṭa Nārāyaṇa's immediate family; thus, Bhaṭṭa Nārāyaṇa was the grandson of Parameśvara and the son of Aparājita, his mother was Śrī Dayā, and his elder brother was Śaṅkara. At the conclusion of his commentary, Kṣemarāja substantiates the accuracy of his

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1 Sillburn is also of the opinion that Bhaṭṭa Nārāyaṇa lived in the second part of the 9th century during the reign of the king Avantivarman (855-883 CE). According to her, Bhaṭṭa Nārāyaṇa was a younger contemporary of Vasugupta and possibly even his direct disciple. See *La Bhakti, Le Stavacintāmaṇi de Bhaṭṭa-nārāyaṇa*, p. 8.

2 The expression, 'nondual Kashmir Śaivism' is used to differentiate it from the dualist Śaiva Siddhānta. Throughout this book, I will use the expression 'nondual Kashmir Śaivism' or simply 'Śaivism' when referring to the nondual schools and Śaiva Siddhānta when referring to the dualist Śaiva schools.

interpretation, concluding: "This is according to those who were familiar with the author's family history (*ākhyāyikāvidaḥ*)." In this way, Kṣemarāja indirectly states that he was not personally acquainted with Bhaṭṭa Nārāyaṇa or his family. This might suggest that our author not only preceded Kṣemarāja, but also his teacher Abhinavagupta; it is difficult to imagine that if Bhaṭṭa Nārāyaṇa was a contemporary of Abhinavagupta, Kṣemarāja would be personally unfamiliar with him or his family, especially because it appears that Bhaṭṭa Nārāyaṇa enjoyed a great reputation during his lifetime.

Author's religious authority

Kṣemarāja affirms both the authenticity of the original work by confirming the author's identity as Bhaṭṭa Nārāyaṇa, and his famous reputation in the introduction to his commentary to the final verse, verse 120, in which Bhaṭṭa Nārāyaṇa gives his name as the author and attests to the soteriological efficacy of the *stotra*, stating the instructions herein grant "the great variety of the desired fruit, which is the supreme abode of the wealth of devotion". Kṣemarāja begins by explaining that the author mentions his famous name in order to inspire devotees to strive even harder in their devotion to Śiva. Furthermore, in his commentary on verse 120, Kṣemarāja points out that the author enjoyed great renown during his life because of the attainment of the state of Maheśvara (*mahāmāheśvaratvena prasiddhaprabhāvaḥ*). Even if we translate the expression *mahāmāheśvaratvena* more moderately, as 'a great devotee of the Lord', this still shows the prestige that Bhaṭṭa Nārāyaṇa enjoyed in Kashmir during his lifetime. In addition, Abhinavagupta himself quotes Bhaṭṭa Nārāyaṇa with the reverence usually reserved for elders, referring to Bhaṭṭa Nārāyaṇa as a 'great teacher' (*yadahurācāryavaryāḥ*) and citing verse 114 of the *Stavacintāmaṇi* in his commentary of the *Bhagavadgītā*. Abhinavagupta also quotes the 61st verse of the *Stavacintāmaṇi* in his *Parātrīśikā Vivaraṇa* to support his explanation of the nature of the universal bliss (*jagadānanda*) and later cites verse 7 in the same work. Kṣemarāja quotes verse 112 in his

Spandasandoha. Thus it seems safe to conclude that our author both preceded Abhinavagupta, and was regarded as an authoritative voice in the tradition.

As K.C. Pandey has pointed out, Bhaṭṭa Nārāyaṇa Kaṇṭha, the celebrated commentator on the *Mṛgendra Tantra* and Bhaṭṭa Nārāyaṇa the author of the *Stavacintāmaṇi* are not the same person. Bhaṭṭa Nārāyaṇa Kaṇṭha himself states that he was the son of Vidyākaṇṭha and grandson of Śaṅkara.[3] Mark Dyczkowsky has presented an interesting possibility: the Bhaṭṭa Nārāyaṇa of the *Stavacintāmaṇi* was the father of Rājānaka Rāma, the author of the commentary called *Vivṛti* on the *Spandakārikā* and possibly the *Sarvatrobhadra*, the commentary on the *Bhagavadgītā*. Rājānaka Rāma himself states that the name of his father was Nārāyaṇa, who was a learned scholar.[4] If this is the case, then Bhaṭṭa Nārāyaṇa must have lived in the late 9th to the early part of the 10th century because we know that Rājānaka Rāma was a disciple of Utpaladeva, who lived approximately between 900 and 950 CE.

Kṣemarāja

The colophon at the end of the commentary identifies Kṣemarāja as "the most prominent student of the great Abhinavagupta". Beyond this statement, as is typical for most of medieval Indian authors, we find little information about the author of the commentary in this or in any of his works. Little more biographical information is known about him beyond the basic facts that he lived in the 11th century in the valley of Kashmir and that he was a highly learned scholar and accomplished practitioner of *yoga*. It is in Kṣemarāja's works that he demonstrates his impressive scholarship not only on the subject of the monistic Śaivism but in many other branches of learning. His commentaries — on the *Śivasūtras*, the *Spandakārikās*, and also his summation of the *Pratyabhijñā* system in the *Pratyabhijñāhṛdayam* — are crucial for our understanding of the elementary principles of

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[3] *Abhinavagupta: An Historical and Philosophical Study*, p. 174.

[4] *The Stanzas on Vibration*, p. 304.

Śaivism. Furthermore, unlike his celebrated teacher Abhinavagupta, Kṣemarāja also commented on two texts of purely devotional character, one of which is the *Stavacintāmaṇī* and the other Utpaladeva's *Śivastotrāvalī*.

The Text and the Commentary

Bhaṭṭa Nārayāṇa's *Stavacintāmaṇī* is a devotional *stotra* dedicated to the praise and worship of Śiva and his power (*śakti*), who is responsible for creation, activity, and destruction. Śiva is the principal deity of the nondual Śaiva tradition of Kashmir and is typically represented in his 'true' form as Bhairava, the fierce, fanged, and skull-garlanded deity, in contrast to the Puranic vision of Śiva. The text consists of hundred-twenty verses written in the *anuṣṭubh* meter (each quarter of the verse contains 8 syllables). As the meaning of the verses is not always clear because of their brevity and metaphorical language, it is difficult to fully grasp their meaning without reference to Kṣemarāja's *Vivṛti* or 'Extended Commentary', which is the only surviving commentarial work on Bhaṭṭa Nārayāṇa's verses. It is for this reason that in my translation of Bhaṭṭa Nārayāṇa's verses, I have closely followed Kṣemarāja's *Vivṛti*.

The 'lost commentary'

From the second benedictory verse at the end of the commentary, we learn from Kṣemarāja of the existence of a prior worthy commentary written by one Śrī Rāma, possibly a student of Utpaladeva. Kṣemarāja refers to it as '*Sadvivṛti*' or 'Excellent Commentary' but the term should not be mistaken for the name of the commentary, as there is no sufficient evidence to corroborate this. The term '*Sadvivṛti*', used by Kṣemarāja, might indicate that he had a high opinion of Śrī Rāma's commentary. It is for this reason that in the same benedictory verse, Kṣemarāja requests noble people to accept his own commentary, in spite of the existence of an excellent commentary (*sadvivṛti*) written by Śrī Rāma.

The style and the rules/structure of a successful commentarial work

In his commentary on the *Stavacintāmaṇī*, Kṣemarāja follows the well-established rules, adherence to which is expected of every successful *śāstric* commentator. These rules are: marking off the words, placement of the words in their order of construction, examination of compounds, explanation of word meanings, and statement of the intent of the author. Furthermore, on several occasions, he offers variant reading of the verse in question, which he either rejects or accepts, and subsequently gives a new interpretation of the verse based on that variant reading. Throughout his commentary, he regularly glosses the words and analyzes compounds. In most cases, these glosses simply explain the 'primary meanings of words' (*abhidā*). On some occasions, he glosses the words based on their 'secondary meanings' (*lakṣaṇā*), and in such cases he presents two or even three alternative meanings on the same verse.

Kṣemarāja's lucid style primarily focuses on translating Bhaṭṭa Nārāyaṇa's poetic devotional verses into the terminology of yogic states and experiences based on the Pratyabhijñā monistic philosophy, which reached the apex of its development at the pen of Kṣemarāja's teacher, Abhinavagupta. Kṣemarāja's commentary is intended to reveal the esoteric meanings of the original devotional text while simultaneously integrating this work into the canon of nondual Śaivism. For example in verse 4, he states: "The praise of the Lord is nothing but the realization that the Lord, who is identical with this universe — but appears in diversity — is in reality nondual." Similarly, in verse 8, he writes, "To pay obeisance or to praise (*stumaḥ*) means to first enter into the reflective awareness of that Parameśvara before we become fully identified (*samāviśāmaḥ*) with Him, the possessor of that *śakti*."

Awakening: Practice and its Fruition

Unlike Utpaladeva, Abhinavagupta, or Kṣemarāja, Bhaṭṭa Nārāyaṇa is not well-known to students of Śaivism or Indian religion, probably because the *Stavacintāmaṇi* is a short devotional *stotra* which

does not elaborate on the principles of the nondual Śaiva philosophy that has so captivated the minds of many modern scholars and students, but vaguely refers to them using poetic metaphors. The *stotra* is not an attempt to present a fully developed philosophical system, or prove its correctness through logical arguments, but is an outpouring of the state of the mature mind of one who practiced, experienced, internalized, and lived this system of monistic Śaivism. The quality of the verses and his personal fame suggest that the author was not merely an ardent devotee, but a learned scholar, familiar with the deepest secrets of the Śaiva philosophy and practice.

Moreover, a defining feature of the traditional Indian approach to yogic philosophy maintained that metaphysical theories were not only abstract speculations but served as the theoretical framework supporting the body of actual spiritual practices; essentially one 'walks the talk'. This attitude was very much alive among the followers of Śaivism, who paid great attention to the study of the *śāstras* but also to its practical application. This is an important point and should be well understood. It is for this reason that I have discussed it later in this Introduction, where I show how the Śaivas, and in particular Abhinavagupta, understood the interdependence of scriptural and spiritual knowledge and their role in attaining *mokṣa*.

Bhaṭṭa Nārāyaṇa essentially agrees with the general Śaiva understanding of the role of *śāstras* on the path to *mokṣa*. For him, Śiva is the meaning of all the *śāstras*, which express Him; as for example, in verse 40, Bhaṭṭa Nārāyaṇa stresses that the *śāstras* are not meaningless, as the recognition of the Lord occurs through them; similarly in verse 16, he writes:

> Salutations to Śambhu who is the innermost Self of *Vedas* and *Āgamas* that expend in thousands of branches, and who is similar to the celestial cow in creating unlimited fruits (in identity with His own Self).

Kṣemarāja clarifies by stating that all the *śāstras* are identical with one's own Self and therefore rest in the very heart of Śiva,

which is that One and undivided Reality. The purpose of the *śāstras* is to present the nature of the supreme Reality and guide the mind of a practitioner back to its source.

According to the nondual Śaiva system, human beings are complete manifestations of Śiva in the form of limited knowledge and limited capacity to accomplish things. This limitation, caused by the influence of the concealing nature of *māyā*, leaves humans deeply unsatisfied with a subtle urge, deep in their hearts to strive to go beyond the universe that can be perceived through the senses, and conceived through the web of notions, concepts, and ideas. Unfortunately, it is the plight of most human beings to remain stuck in the concealing nature of *māyā* because of a lack of energy and intelligence. This lack of energy is the result of preoccupation with the matters of daily life, and the lack of intelligence is simply the lack of being educated in the pursuit of that which lies beyond the senses. Bhaṭṭa Nārāyaṇa refers to this limitation caused by ignorance as *māyā* in a number of verses; for him, *māyā* is the lower aspect of *svātantrya śakti* and therefore not different from Śiva. In verse 44 Bhaṭṭa Nārāyaṇa exclaims:

> How vast is Your *māyā* — O *Māyin* — by which You conceal Your real nature so that people remain deluded, even when they attain the treasure of Your meditation.

Māyā is difficult to overcome because as long as one's perception is clouded and not purified by the contact with 'pure knowledge' (v. 10) one is doomed to roam the vastness of His *māyā* (v. 35). Kṣemarāja's comments on this verse can be taken quite literally. He writes:

> Similarly, even those capable of travelling long distances (the extremely long path) through meditation never reach the extreme ends of His universe, created by division of time, because He is beyond time and space, just as he is without physical form. Therefore, it is said: those who are constantly engaged in searching for the 'Lord who possesses physical form' are those whose minds are wondering or are confused.

The grip of *māyā* holds sway even over those who are well-established on the path of enlightenment. Bhaṭṭa Nārāyaṇa mourns:

> Although (being) established in You, O Lord — the supreme nonduality free from all 'accidental attributes' — yet even now, we are deluded by Your incomprehensible *māyā*.[5]

According to Kṣemarāja, this condition persists "in a small measure" until one remains in the body (v. 54). The influence of *māyā* can be removed once and for all only when one is fully absorbed into Śiva (v. 35 and v. 72). When this veil of *māyā* or ignorance is removed (v. 27) one perceives everything in identity with his own Self. On verse 31 Kṣemarāja comments:

> Your very essence is omniscience and omnipotence; and being in the nature of consciousness, You are the entire universe. Thus, to these people who possess this kind of knowledge, objects that are to be known, acts, and their results that are of the nature of *kriyā śakti*, appear in identity with You.

The reasons that prompt people to attempt to master the depths of their own Consciousness and break out of limitations are varied. The vast majority of people never feel or express any need for a meditative life and go through their lives deeply engrossed in the petty problems of daily existence. Some people are naturally inclined to lead a contemplative life, although not all might be spiritually inclined. There are a few rare souls that are naturally and spontaneously inclined for the spiritual life and manage to attain identity with the Divine to a lesser or higher degree.[6] The Śaivas explain this great diversity among people in terms of the intensity of the 'descent of grace' (*śaktipāta*) that expands outwards from a basic threefold division: intense (*tīvra*), moderate (*madhya*), and slow (*manda*).

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[5] v. 54.

[6] "Among thousands of men only a few strive to attain perfection, and of those who strive and succeed, only a few know me in truth." *Bhagavadgītā* 7:3.

Expanding exponentially from this basic division, each undergoes a further threefold division, for example, an intense descent of grace divides into the categories: 'excellently intense', 'moderately intense', 'mildly intense', and so on; thus we get a ninefold division. Then, because of the comparative distinctions that arise from this division we get the enumerable divisions and distinctions among people.

God is Self-luminous, Self-contained and Self-referral Light by whose Light all the other lights shine (v. 104); He is absolutely free and independent: "You, O Bhava, possess perfect freedom of doership, and yet remain One and undivided (*svatantrtastu kartā* [7])", writes Bhaṭṭa Nāyāraṇa. This experiential principle is the supreme knowing Subject, who is the Witness of all the activities of the entire universe. This Subject never and under any circumstances becomes the object of knowledge (v. 39); He is the performer of all the activities. In verse 93, Bhaṭṭa Nārāyaṇa exclaims:

> If (it is) not desired by You, O Śambhu — who is capable of even bending a straw? On the other hand, if blessed by Your wish, who is not capable of assuming the role of Brahmā and other gods?

In verse 116, he states the same more emphatically: "You, Yourself — the Lord — are the creator of all deeds, either pure or impure." Therefore, nothing in this universe can counter his supreme power of freedom (*sāmarthya* or *svātantrya*). Bhaṭṭa Nārāyaṇa makes this abundantly clear in a number of verses, for example in verse 29:

> O Vibhu, that sovereignty (*aiśvarya*) — instrumental in granting the ocean of milk, wherein all the gods experienced suffering when they attempted to acquire wealth, jewels, and nectar — is inborn only in You.

Also in verse 64

> As all are praying for assistance from the possessor of the absolute freedom, we (also) praise that Lord, the cause of all the causes of the threefold universe.

[7] v. 45.

This also implies that none can advance on the path of liberation without Śiva's grace; in verses 117-8, we learn that grace occurs absolutely spontaneously through a process by which Śiva reveals His own nature. This process can be 'instantaneous' (*anupāya*) or gradual, following one of the three other *upāyas*. Furthermore, Kṣemarāja explains that this process is not the result of one's effort, it is not the result of maturation of *mala* (*malaparipāka*), or balancing of the two contrary but equally strong actions (*karmasāmya*), nor is grace result of the will of Īśvara, but the spontaneous manifestation of one's own Self which is identical with Śiva; as Bhaṭṭa Nārāyaṇa writes:

> We salute You O God, who first deludes us through His *māyāśakti* by generating the notion of duality — and next removes that illusion; and again (we salute You), who first obscures the bliss of knowledge of the supreme nonduality — then reveals it again.[8]

Śiva removes *māyā* by unfolding His nature.

> By which mental activity can the 'particularity at the end of *māyā*' be realized? Let that Śiva — capable of instantaneously removing (the veil of) *māyā* — protect us.[9]

In his comments on this verse Kṣemarāja adds: "Lord Śiva, the giver of the ultimate good, removes that *māyā* instantaneously; that is, He takes it away by simply unfolding His own nature."

In the *Tantrasāra*, Abhinavagupta beautifully summarizes the nature of the descent of grace when he writes: "It is not proper to ask why only to that particular person the descent of grace occurs. This is simply because the great Lord shines in that particular way."[10] In simple language, this means that things are as they are and unfold naturally and spontaneously. If on the other hand, one perceives partiality or any other form of limitation in it, this only shows the limitation of one's perception and understanding. I have discussed the nature of the descent of grace and its implications later in this Introduction.

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[8] v. 71.
[9] v. 72.
[10] *TS* p. 119.

It seems that the most common cause for people to turn their attention inwards is a kind of traumatic experience that brings intense suffering. This kind of experience has the potential to transform one's mind and makes one more susceptible to the contemplative life. We know that in one of the most ancient Indian philosophical systems, namely Sāṁkhya, it is the removal of suffering which is stated to be the inspiration for the developing of discriminative knowledge (*vivekakhyāti*). In the Śaiva system, Somānanada states that any extreme experience, such as fear, extreme happiness, or suffering is the best occasion for one to realize one's own nature.[11] This kind of experience can transform one's life and establish one firmly on the path of liberation, or one can go back to one's own old habits and the so-called transformative experience will soon be buried under the dust of impurities caused by impressions accumulated through activity.

In order for one to continue on the path of spirituality, one has to have a 'supportive environment'. A supportive environment basically means two things: first, one has to be in the company of people with similar inclinations; second, one has to have access to the scriptures (*śāstras*) and an expert teacher or *ācārya* capable of explaining their meaning. The first criterion is met by people who are also on the spiritual path and have truly devoted their intelligence and energy to understanding the nature of their own consciousness. In Indian philosophy this is usually referred to as the 'company of noble people' (*satsaṅga*). Bhaṭṭa Nārāyaṇa praises such people who possess unshakable devotion to Śiva when he writes:

> Even songs in which the Lord is praised excel everything, and great souls have their hairs standing on their ends merely upon hearing His name.[12]

The company of like-minded people is mutually beneficial, as it nourishes rather than damages the subtle fibers of one's own mentality.

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[11] *ŚD* 1:9-11a.

[12] v. 82.

> Salutations also to those who (are able to) visualize, even in their dreams, the bestower of the supreme bliss whose forehead is decorated with the crescent moon.[13]

In the verse 94, the author again lauds the *mahātmās* or great souls:

> To which superior being should those rich in knowledge — whose heads are raised high because of the crown studded with jewels on account of the glory of devotion to Hara — bow? Therefore, don't they make Brahmā, etc. bow down to them?

The second criterion of a supportive environment is met through access to the scriptures (*śāstras*) and an expert teacher or *ācārya* capable of explaining their meaning because — the tradition asks — where outside of the *śāstras* can one find the instruction into the nature of Reality? As we read in verse 16:

> Salutations to Śambhu, who is the innermost Self of the *Vedas* and *Āgamas* that expand in thousands of branches, and who is similar to the celestial cow in creating unlimited fruits (in identity with His own Self).

Kṣemarāja clarifies:

> Thus, all the *śāstras*, which are of the nature of one's own Self, rest in the very heart of that one and undivided Reality. Parameśvara, whose body consists of the totality of letters (*śabdarāśi*),[14] manifests the essence of all *śāstras* that elucidate the nature of His own Self.

Similarly in verse 40 Bhaṭṭa Nārāyaṇa writes:

> You alone are the meaning of all the *śāstras*. If the recognition of You as one's own innermost nature does not occur as a result of their study, then O God, which wise man would endure pain by trying to untangle this net of words?

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[13] v. 13.

[14] The expression *śabdarāśi* refers to the totality of the phonemes of the Sanskrit alphabet, from *a* to *kṣa*, existing in the undifferentiated state. This is the original pattern which, in the process of creation, will be reflected on the lower levels.

Kṣemarāja again clarifies:

> The 'waves' of *śāstras* show (how one can) attain identity with Your innermost nature which is, in fact, hidden. In reality, all the *śāstras* [15] rest in complete identity with You — the only Reality — because they constitute the 'totality of the sounds' (*śabdarāśi*). If recognition of the nature of supreme Reality did not take place (as a result of studying *śāstras*), then which 'learned person' (expert, authority in the *śāstras*) would continue his study, as it would only bring affliction as a result.

The Role of the Mind

The biggest obstacle on the spiritual path is one's own mind. In order to attain any kind of success on this path one has to take control of one's mind. Mind or *citta*,[16] the contracted form of supreme Consciousness (*cit*), needs to be mastered. Mind here refers to the three internal organs, *buddhi*, *ahaṁkāra* and *manas*, which are, so to speak, a meeting place between the Self and the external world. It is in the mirror of the insentient *buddhi* that the Light of the Self throws its rays and also where the picture of the external world taken in through the senses reflects. These images are then given the meaning by the web of concepts, notions, and ideas, which in the mind appear as the combination of words and thoughts, and all of this is happening on the background of awareness. The interpretation of these images through the web of various concepts sets us in motion and determines our activity. These concepts/thoughts are by nature limited and cannot but yield limited results and therefore leave us unfulfilled. In addition to these the mind is also the storehouse of impressions (*vāsanās*) that broadly speaking give general direction to our life.

The mind moves in two directions. The first is its tendency to get deeply engrossed in sensory activity and the enjoyment of objects. The other develops when the mind or *citta* develops a desire to

[15] See note no. 49 in the translation.

[16] See note no. 132 in the translation.

discover its innermost nature and turns inward: "*Citta* is that by means of which one contemplates the supreme Reality", writes Kṣemarāja in his commentary on the *Śivasūtras*.[17] The author of the *stotra* summarizes that experience in verse 5, where he states that the experience of the perfect nondual Consciousness cuts asunder the binding nature of the relationship between the sense organs and the external objects:

> Salutations to Śambhu, 'that all-pervading One', who has destroyed the association with objects, who is the cause of the manifestation of the nectar of the form of perfect nondual Consciousness, and the destroyer of the very essence of *māyā*.

This also frees one from the power that impressions (*vāsanās*) have in moulding one's life. This is not to say that the impressions stop operating, but one is not subject to their force and can act independently from them. Kṣemarāja clarifies this in his comments on verse 5: "Thus, a devotee merges into that supreme Reality by first removing the ignorance by burning (scorching) the seeds of internal *vāsanās*".

It is not possible to control the mind as it naturally moves in the direction of the higher satisfaction, happiness, fulfilment and bliss. The only effective way of 'controlling' the mind is to allow it to experience deeper aspects of one's consciousness, as this is the seat of more bliss, intelligence, and energy. Bhaṭṭa Nārāyaṇa compares mental activity or fluctuations of the mind to a swarm of birds that ultimately, through Śaiva yoga find their resting abode in the Lord:

> Salutations to the imperishable Lord Sthāṇu, whose sacred thread is the serpent Vāsuki, and whose very Self is the resting place of all the mental fluctuations of all living beings.[18]

Thus, it is when the mind turns inward and begins to contemplate its own nature that a turning point has been reached because the

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[17] ŚS p. 83.

[18] v. 23.

mental fluctuations calm down and allow the mind to experience ever subtler and subtler aspects of its own nature. This is when the instruction by the teacher and the study of the scriptures become important. On the basis of this instruction, one engages in practices including *mantra* repetition, scriptural study, discussion of the nature of Reality, etc., through which one develops a one-pointed (*ekāgra*) mind. Bhaṭṭa Nārāyaṇa praises thus this one-pointed state:

> O Jagannātha, let that state, which is the result of one-pointed meditation on You, be made accessible to us, through Your grace, for as long as we live.[19]

In the commentary on verse 24 Kṣemarāja writes: "Therefore, be gracious (*prasādaḥ kriyatām*) by granting us the ability of being fully concentrated on that: Your recollection (*tadekāgramayatva*)." Abhinavagupta describes these circumstances beautifully in the *Tantrasāra* when he writes:

> However, at this point it will suffice to say that the role of the teacher is to select an appropriate *āgama* text for a disciple to study. The role of the *āgama*, on the other hand, is to give rise to the proper type of *vikalpa* (*śuddha vikalpa*) which is instrumental in generating the series of homogenous thoughts free from doubt. This series of homogeneous determinate thoughts is called right reasoning (*sattarka*), and this right reasoning is called meditation (*bhāvanā*).[20]

This continuous flow of the same thought then begins to expand not only during the waking state but also during the dreaming state and slowly begins to underline all the three states of consciousness, as we have seen above in verse 13. This culminates in the experience of the *turyātīta* state, where awareness becomes constant in all the three states until ultimately it becomes present even in the state of ordinary everyday activity (*vyuthāna*).

[19] v. 15.

[20] *TS* p. 23.

In this state, activity — which had previously continually reinforced a sense of separation in the form of striving to accomplish some objective or fruit appearing different from us — begins to shine in identity with one's Self. Kṣemarāja writes in verse 22: "All of my daily activities whether physical, mental, or on the level of speech are permanently established in the Lord. Therefore, that Lord, who is the supreme Reality in the form of Consciousness, shines in all the states (of consciousness), as this and that."

Thus, everything shines in identity with one's own Self and the sense of movement ceases to exist as such because it is experienced as occurring within Consciousness. The experience of an ordinary person, in whom a desire develops to attain a particular fruit, is that a desired fruit shines as separate from the agent. Similarly, the action through which a given fruit is attained appears separate from the agent. In this way the agent, action, and fruit shine with distinction, which reinforces the notion of duality. To a *yogin*, on the other hand, all the three: the desire, the movement and the fruit of action shine in identity with his own Consciousness (v. 28): "All desires, in spite of being connected with the results of actions in the form of various enjoyments, ultimately culminate in the ocean of supreme bliss (*paramānanda*), as the emphasis is placed on the subject of enjoyment", explains Kṣemarāja.

In the commentary on verse 26, Kṣemarāja explicitly says that in order to be liberated one needs to be uplifted to the state of *turya* and *turyātīta*. The 'fourth state' (*turya*) is the state which a *yogin* initially experiences as distinct from the other states of waking, dreaming and deep sleep. However, through continuous practice, this fourth state, in which pure Consciousness is fully opened to itself — that is, is aware of itself alone, as distinct from the contextual awareness — becomes livelier and present in the other states until it arises fully and permanently, never to descend again (*satatodita*). In that state the senses and the mind are flooded with blissful awareness (v. 38). Kṣemarāja comments by saying that if one manages to take repose in the I-Consciousness, one experiences the entire universe,

including external objects, as being soaked by the taste of bliss.

Later in his commentary on the same verse, Kṣemarāja concludes that this experience culminates in the purification of the thought-construct (*vikalpa*); in other words, the thought-constructs are not destroyed but submerged and included in Consciousness. Here Kṣemarāja declares that this is the highest experience because the total range of Consciousness beginning from the unity present in Śiva to its grossest aspect, which takes the form of the thought-constructs, are fully illuminated by the Light of awareness. He also states that this is the supreme-most *upāya*; that is, superior even to the *upāya* given in the first verse: "which is instrumental in attaining the supreme Reality through the gradual purification of mind in the form of *vikalpas*". Furthermore, in that state, there is no sleep in the ordinary sense because awareness is also present there. Kṣemarāja then asks and answers the question: "Who can experience the state of sleep (dream)? The answer is: nobody, because there is the absence of the bases (person) in which that dream could appear" (v. 85). In a beautiful metaphor in verse 68, Bhaṭṭa Nārayāṇa depicts the state of *turyātīta*:

> You are "seized by the fist and directly perceived", where could You (who are our own consciousness) go? Therefore, those lucky ones, inspired by the emotion of devotion, always reflect on the nature of Parameśvara.

The Lord is seized by the fist and has nowhere to go because the awareness of the nature of Parameśvara has extended to all states of consciousness and the practitioner is now able to maintain awareness in all of them.

In this text, various types of means (*upāyas*) for the attainment of the supreme Reality or the state of *turyātīya* are given. However, the repetition of *mantra* and the recitation of the names of the Lord seem to be the most prominent. I have discussed the nature of *mantra* and its relationship with language and will therefore restrict myself here only to a few brief observations. In several verses, such as 19,

20, 79, and 89 Bhaṭṭa Nārāyaṇa declares that the simple repetition of the Lord's names, which are effectively *mantras*, grant everything that one might desire, including *mokṣa*. Kṣemarāja explains that these names are simultaneously devoid of literal meanings and established in the supreme Reality. The names of the Lord, such as Bhairava, possess the power to express the fullness of their meaning and are therefore capable of leading a practitioner to the realization of Śiva. The reason for this, Kṣemarāja continues, is that the word (*vācaka*) and its meaning (*vācya*) both culminate in Śiva, the supreme Reality (v. 19). Similarly, *mantra*, meditator and *mantra* deity are one. In verse 84 Bhaṭṭa Nārāyaṇa prays for the experience where all the three merge into one. Kṣemarāja clarifies that *mantra* is the 'reflective awareness' (*vimarśa*) of the fullness of the I-Consciousness; the *mantra* deity is of the nature of the great Light and the meditator is the one who repeats that *mantra*, who is ultimately Śiva Himself. He concludes by saying that for the *mantra* to be effective, all the three need to merge together.

Devotion or *Bhakti*

In the text of the *Stavacintāmaṇi* devotion is highly praised and elevated as the most supreme means for attaining supreme Reality by both the author of the verse and the commentator. Bhaṭṭa Nārāyaṇa states that by obtaining devotion one obtains everything desired:

> What is not obtained once the 'jewel of devotion to Śarva'
> is attained by those submerged in the terrible 'ocean of the
> world' which is the abode of three types of suffering? [21]

But before we attempt to understand the significance of 'devotion' (*bhakti*) for our authors, I propose first to investigate the distinction between 'faith in God' and 'devotion to God'. What the word 'faith' suggests is a belief that God exists without either having any proof or requiring arguments for His existence, let alone a direct experience

[21] v. 26.

of God. Although different people imagine God in many different ways, some common features of God emerge across the religious spectrum. He is thought to be all-powerful, all-knowing Supreme Being, the creator of the world. For some, God is absolute good, while for others God is a blood-thirsty, revenge-seeking Supreme Being who punishes his followers for the wrongs that they do.

Thus, in the absence of knowledge or the direct experience of God, God is nothing more than the product of one's imagination; in other words, He is a mental construct. This notion of God is then reinforced by family, education, and religious institutions, all of which are equally devoid of any knowledge or direct experience of God. This is so in spite of the fact that most religious communities are established on the basis of revelation or the direct experience of God by their founders. In this way different communities develop different notions of what God is, which, if prompted by the conflicting interests between the two or more communities, can lead to conflict. This is to a large extent what the history of our world has been. This kind of circumstance, as it turns out, is a fertile ground for the self-proclaimed religious zealots who translate their zeal into unimaginable destruction and murder, which is in direct violation of the elementary principles of all religions. Unfortunately, modern history is dominated by these kinds of people. The problem multiplies when these zealots become eager to impose their own concept of God and world view on others. Having in mind this tragic situation, the question unavoidably arises: why do people believe in God? Or more importantly, what is the difference between those who believe in God and those who don't? The answer, it seems to me, is that there is none, except for the very fact that some have a faith in what they imagine God to be, while others don't.

Devotion to God is entirely different from faith in God because devotion, unlike blind faith, is grounded in knowledge and direct experience. It is not enough to simply declare or state one's faith in God, as devotion cannot be brought into existence by mere fiat of the will. Similarly, devotion to God cannot be established on the basis of

arguments. It is possible that on the basis of well-established arguments, one can attain an intellectual knowledge of the nature of the divine, but then this cannot bring complete fulfilment. Devotion cannot be established on the basis of arguments alone because these satisfy only one aspect of human nature, mainly an intellectual one and not the whole of the person. To realize God, one needs to open up and engage not only the intellect but also the emotions, spiritual essence, and so on; and all of this needs to be put into action in a spontaneous effortless manner. Finally, intellectual arguments, as good as they might be, can fulfil the expectation of only certain schools of thought but not of all. Śaivism claims that no proof of the existence of God can be established. This is because for them the God is Consciousness and the proof for the existence of Consciousness is self-evident. Furthermore, any attempt to disprove the existence of Consciousness, or more precisely, the Light of awareness is doomed to failure because it is the denier himself who by the very act of denial proves its existence.[22]

In Western Philosophy it was René Descartes, who in his search to establish the proof of his own existence made a famous statement, "*Cogito ergo sum*" or "I think, therefore I am"; in other words, in the absence of any other proof of one's existence, one can declare with a fair amount of certainty that one is or that one exists because one thinks. However, from the perspective of the Śaivas, this is not exactly correct because the thoughts in the form of thought-constructs (*vikalpas*) are the grossest aspect of Consciousness. For them, awareness itself, that is, the fact that we possess awareness on the screen of which images, thoughts and ideas rise and fall is our very existence. Recently, it's been quantum physics or at least some of its schools that have recognized the importance of the subject, that is, the knower or the agent; this conception has come closest to the Śaiva understanding of Consciousness.

In their research, physicists have encountered what is known as the 'measurement problem' which has forced them to look into the

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[22] See Abhinavagupta's commentary on *IPV* 1:1:1.

role of the subject as the basic factor in creating reality. This measurement problem can be summarized as follows: An atom only appears at a given place if one measures it. In other words, the atom is spread around or is a mere field of potential until the conscious observer decides to look at it. Thus, the act of measurement or observation creates the entire universe. In other words, the movement of objects can only be described in terms of potential or possibilities and not actual events that occur in our experience.

Now, the question arises: Who actually chooses among the possibilities to create an actual event? This, as it turns out, is the knowing subject who plays the crucial role in creating experience. Thus, the subject is more fundamental because objects are included within it as the field of possibilities. In this way, science encounters 'free-will', the subject is free because there is no mathematical description of it and the field of objectivity is describable only in terms of possibilities. Thus, the moment onẹ chooses to observe something out of an infinite number of possibilities, the functions of possibility or potentiality collapse and form a particular experience. The main difference between the Śaiva understanding of Consciousness and that of quantum physics presented above is that the Śaivas have developed means and practices, i.e. yoga, which enables them to experience the essential nature of their own Consciousness which is the supreme knowing subject.

According to our authors, the most powerful technique for the experience of the supreme knowing subject, which is one's own self, is devotion,[23] which is a living reality, a profound experience, and insight into one's own Consciousness which is the Self of all. Consequently, to develop devotion, one needs to realize one's identity with God and one's common origin with all sentient and insentient beings.

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[23] We can say that in Indian Philosophy there are three basic understandings of devotion or *bhakti*. According to some, devotion is its own reward and not a means to an end. The ecstasy of devotion transcends even *mokṣa* itself. According to others, *bhakti* proceeds from knowledge (*jñāna*) and leads to *mokṣa*. Finally, according to yet others, *bhakti* is the means to knowledge which leads to *mokṣa*.

The inner-most nature of all living beings is essentially identical; they are of the nature of their creator. It is only that knowing subjects, abiding in the sphere of *māyā*, perceive duality among themselves and among the objects of knowledge. It is because of this close identity — Kṣemarāja explains in his commentary on verse 4 — that while engaged in social activities we begin to hate each other or the religious practices of others. However, in such a case we only hate God Himself, as there is nothing in the universe that can exist which is different from Him, or any activity that can occur without His will. Furthermore, whichever God we may pray or perform sacrifice to, there is in the final analysis only one God to receive our worship.

For Kṣemarāja, "It is devotion alone that is instrumental in attaining the knowledge that leads to Parameśvara and nothing else at all." Bhaṭṭa Nārāyaṇa writes in verse 58:

> Let the lamp of Your devotion, O Lord — which has removed the deep darkness of ignorance and has burnt the fuel of worldly existence in its totality — be the Light of Your knowledge (for me).

The power of *bhakti* is its quality of being exclusive. In the sense that by increasing the experience of internal bliss, it naturally makes one lose interest in the outside world, which allows the mind to concentrate entirely on the object of devotion. However, this is only the first step on the path, because the circle must be complete. It is not enough to turn one's attention within; it is equally important and arguably more difficult to bring out and maintain this bliss externally. In verses 1 and 3, the twofold process of the external and internal flow of *spanda* is described. In this context, Kṣemarāja has pointed out that this is a powerful *upāya* for self-realization as long as one is able to consciously follow the twofold movement of *spanda*.

Two kinds of devotion

In this text devotion (*bhakti*) is said to be twofold: the first is 'ordinary' (*kṛtrima*) and the other one is 'pure devotion' or *akṛtrima*. In verse 108, Bhaṭṭa Nārāyaṇa declares:

> Even ordinary (external) devotion to the Lord yields extraordinary results. Tell me — what kind of fruit could that devotion yield if it were freed from deceit?

The commentator explains that the first type of devotion is external devotion, in which the practitioner has to continue with his practice of ritual worship (*pūjā*), meditation, and repetition of God's names (*japa*) because he hasn't yet attained the ultimate goal of his devotion; that is, the absorption into the Lord (*samāveśa*). On the other hand, pure devotion is the one free from deceit, or we can say 'external coverings' (*niśchadmā*). Kṣemarāja glosses the word *niśchadmā* as *nirvyājā* which means 'deceit, semblance or appearance'. In this way he suggests that devotion which relies on external means merely has the appearance of pure devotion. The fruit of the pure devotion is the attainment of the state of *jīvanmukti* or 'liberation while living'. Thus, for our authors devotion in its pure sense is only the state that arises after one attains the supreme Reality and everything that falls short of this criterion is devotion which relies on external means. This external type of devotion according to Kṣemarāja can also bestow fruit but only of limited nature.

In verse 36, the author depicts six rising stages in the course of yogic practice which manifest as a growing intimacy between the devotee and the object of devotion. This rising intimacy is also characterized by the increase of bliss. These six stages of practice that culminate in the rise of devotion are: praise, recollection, meditation, direct experience, repose and attainment. It is interesting to point out that Kṣemarāja finds these six stages of intimacy and six types of bliss to exist in any ordinary activity, as for example in the interaction between two lovers. Kṣemarāja writes:

> Even in the case of an ordinary man in love, his happiness gradually increases following the same order; i.e., he first praises (*stuti*) his beloved, then he contemplates or remembers (*smṛti*) her, then he has only her in mind (meditation or *dhyāna*), then he gets to see her directly (*darśana*), then he gets to touch her (*sparśana*) and finally he becomes one with her (*prapti*).

These six stages correspond to the six types of bliss with which I'll deal later in this Introduction. The seventh type of bliss, *jagad-ānanda* is independent of the other six and at the same time is their source. Kṣemarāja refers to the *jagadānanda* in the following statement: "In the case of Parameśvara, He is always perfectly, never more or less, in the state of supreme bliss."[24]

The Powers or Functions of the Word

For Indian Grammarians, to say that the words express their meanings is to say that they possess an 'inherent power' (*śakti*) to convey their meanings. This power is seen as the relation that words have with their meanings. Most of the schools of Indian Philosophy including the Grammarians understand the relationship between the word and its meaning to be permanent. This primarily applies to the conventional words; in the case of technical terms, such as those developed by Pāṇini, their relationship is seen as being created by a human agent and is considered impermanent. When words are pronounced and heard three things are understood, namely their own form, their meanings and the intention of the speaker. Each word possesses its own form which is closest to the word. The form of a word is usually the first thing to be understood by a listener, and shines in the listener's mind even if the meaning of the word is not cognized. Furthermore, the relationship between the word and its meaning is that of 'denoter and denoted' (*vācyavācakabhāva*) or *yogyatā*, which is the 'fitness to convey the meaning'. This fitness is known through 'convention' (*saṁketa* or *samaya*).

Furthermore, words are classified based on their various powers to convey different meanings. One of the most prominent semantic classifications of words is into the primary, that is, etymological meaning, and secondary or non-etymological meaning. The primary words convey their meanings through their primary power (*śakti*) and their secondary meaning through 'indicative power' (*lakṣaṇā*).

[24] Comm. v. 36.

Primary words convey their meanings through primary expressive *śakti*, which is of four types, i.e. 'etymological' (*yoga*), 'conventional' (*rūḍha*), 'etymological-conventional' (*yogarūḍha*) and 'etymological or conventional' (*yaugikarūḍha*) powers. Based on this division, the classification of words is also of four types. *Yaugika* or etymological words convey their meaning based on their etymological signification, as for example in the case of the word 'cook' or *pācaka*. The word *pācaka* is derived from the root '*pac*' and suffix '*aka*'. In this way, the primary words that convey their meanings through the etymological power (*yoga*) signify exactly what their component powers put together convey. Conventional (*rūḍha*) words lack regular etymology and therefore etymological meaning, as they are not directly related to the etymological parts that constitute it. As for example the word lotus or *paṅkaja*, which is derived from two words, *paṅka* which means mud and *ja* which means born (from). Therefore, the compound word *paṅkaja* literally means that which is born from mud, which is its etymological meaning as well. However, the word *paṅkaja* conveying the meaning of lotus has entered the vocabulary of the Sanskrit language through conventional usage. Etymological-conventional words are those that convey their meanings through both etymological and conventional power. Etymological or conventional are types of words that etymologically convey one meaning, while conventionally convey the other.

Abhidhā is the power of the word which conveys a well-established conventional meaning, which is usually its primary meaning. Thus to comprehend the meaning of the word we need to know the convention, which is learnt in different ways, such as learning from the elders, grammar, dictionary, analogy, etc. *Abhidhā* is the self-sufficient power of the word to convey meaning directly without any intervening cause.

When the primary meaning alone is inadequate to convey meaning, then in its place we need to supply an alternative which is in some way connected to it. Thus the secondary meaning (*lakṣaṇā*) should stand in close proximity (*sāmīpya*) and should have similarity

(*sādṛśya*) with the primary meaning. It should further be associated with it through action (*kriyāyoga*), should be contrary to it (*vaiparitya*), and should be in the relation of inherence (*samavaya*) with the primary meaning. Let's consider a well-known example, *Gaṅgāyām ghoṣaḥ* — "there is a village on the river Gaṅgā". In this sentence, the word Gaṅgā conveys a primary meaning (*abhidā*), denoting the river called Gaṅgā, however it doesn't convey the sensible meaning of the sentence, as the village cannot literally be located "on the river Gaṅgā", and therefore the same word conveys a secondary or indicatory meaning: an indirect reference to the banks of the Gaṅgā, where the village is actually located.

Words can be used to convey secondary meanings that are completely distinct from their primary meanings. That power of the word which expresses implied or suggestive meaning is called *vyañjanā*. *Vyañjanā* was primarily used by Sanskrit poets, as philosophers were generally more interested in using words in their primary and literal meanings. To illustrate this let's go back to the above example of the sentence *Gaṅgāyām ghoṣaḥ*. So far we have seen two layers of meaning, one expressed by the primary meaning denoting the river Gaṅgā through the expressive power of the word, while the second layer is that whereby the listener comprehends the secondary meaning, that of the bank of the river Gaṅgā. The third layer conveyed by the *vyañjanā* power inherent in a word is the suggestive meaning of the purity and coolness of the village located on the bank of the river Gaṅgā. In this way, we can say that this suggestive meaning is used when the listener comprehends both the primary and the secondary meanings but he also realizes that there is more that the speaker intends to convey. It is in such a case that the listener relies on the suggestive meaning.

Further classification of 'suggestion' (*dhvani*) is based either on the power inherent in the word (*śabdaniṣṭha*) or the power inherent in the meaning (*arthaniṣṭa*). The suggestion that relies on the power of the word is further subdivided into two, that is *avivakṣita vācya* or a suggestion in which the primary meaning is not intended and

vivakṣitānyapara vācya, the suggestion where primary meaning is intended but is subordinate to the implied meaning. A good example of this type of suggestion is the above given example of the sentence *Gaṅgāyām ghoṣaḥ*. The second type of suggestion based on the word meaning is meant to enrich the poetic expressions by using a sentence such as 'the end of the day' (*gato 'stam arkaḥ*), which suggests different ideas such as the ideal time for meeting of lovers, theft or prayer.

Other names found in literature for suggestive meanings are: *dyotana*, *prakākśana*, *dhvanana*, *anuraṇana*, *anusvanana* and others. The word *vyañjanā* here means revelation. Words *dyotana* and *prakākśana* stand for that which by illuminating something leads to cognition of its presence. The words *dhvanana*, *anuraṇana* and *anusvanana* refer to the resonant of musical instruments or a bell and thus indicate the posteriority of the suggestive power of the word in relation to its primary meaning.

The Main Philosophical Principles behind Stavacintāmaṇi

Supreme Reality and causal relation

Like the followers of Advaita Vedānta, Śaivas also consider the self-luminous Light (*prakāśa*) to be the supreme Reality. The Light is instrumental in manifesting the multitude of subjective and objective existence. *Prakāśa* is the unchanging side of the Consciousness witnessing all actions in creation. It is undivided and free from any differentiation because there is no other innate nature (*svabhāva*) in that Light which is different from it: "The essence or the supreme Reality of the knowable is Śiva, who is Light, for that which is not in the nature of Light can neither be real nor manifest",[25] writes Abhinavagupta. Nothing that appears can remain outside of Consciousness: "Even the non-existence of entities (*avastutva*) is also present in the one field of 'savouring of consciousness' (*camatkāra*). Such a notion as 'This is unreal' is not in fact similar to an inanimate object, as for example a wall."[26] Furthermore:

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[25] *TĀ* 1:52.

[26] Ibid., 1:53.

> This Light we are concerned with shines everywhere. Being undeniable, what could the 'means of knowledge' do concerning it? The means of knowledge are those that dispense life to every existing thing, while it is Parameśvara who ultimately gives life to all.[27]

Even time and space cannot bring differentiation into it because the Light is their own innermost nature.[28] Furthermore, if time and space were different from Consciousness then they could not appear and would be unreal. If however, they appear then they must be of the nature of Consciousness because only Consciousness can appear.[29]

This Light of Consciousness cannot be denied because the very act of denial is a proof of its existence. Abhinavagupta explains:

> Even the one who delights in refuting everything cannot but recognize that the negation of subject, object, and knowledge is inasmuch as any of the three presents itself to the sentient subject engaged in negating its existence. The negation or affirmation of anything, including that of the sentient subject, is such that one who negates must participate in it; what application can the means of knowledge have concerning him? [30]

The Light of Consciousness is eternal, omniform and ubiquitous:

> The supreme God of gods is independent of anything outside of Himself and it is rather that other things depend on Him, so that He is completely free. Śiva, independent and the Lord of all, transcends space, time and form and as such is ubiquitous, eternal and of all forms or of any form. Precisely because of His ubiquity, He is all-pervading; He is without beginning or end because He is eternal, and because He is omniform, He manifests a great variety of animate and inanimate objects.[31]

Unlike the followers of Advaita Vedānta, Śaivas argue that the supreme Reality is not the Light (*prakāśa*) alone. For them the

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[27] Ibid., 1:54-55. [28] *TS* p. 5-6. [29] *ŚS* comm. 1:1.
[30] *TĀ* 1:56-7. [31] Ibid., 58-61b.

supreme is a two-in-one Reality consisting of Śiva and Śakti or the Light of Consciousness (*prakāśa*) and reflective awareness (*vimarśa*), which are inseparable from each other. They point out that if the supreme Reality were *prakāśa* alone, it would not be different from any other source of light, such as sun, crystal, etc. Therefore, the supreme Reality must necessarily be both Light and awareness (*prakāśavimarśamaya*). Utpaladeva explains:

> The essential nature of Light is reflective awareness (*vimarśam*); otherwise Light, though 'coloured' by objects, would be similar to an insentient reality, such as crystal and so on. Precisely for this reason the self has been defined as 'sentience' (*caitanya*), meaning by this the activity of Consciousness in the sense of being the subject of this activity. It is thanks to sentiency, in fact, that the self differs from insentient reality.[32] (Tr. by R. Torella)

The first quarter verse of the *ĪPK* 1:5:12 reads: *ātmāta eva caitanyaṁ*, which is the paraphrase of the *Śivasūtra* 1:1 which reads: *caitanyātmā*. In their respective commentaries, both Abhinavagupta, commenting on this *ĪPK* verse, and Kṣemarāja commenting on the *Śivasūtra* l:l, point out that Consciousness (*caitanya*) is the state of one who is conscious, which connotes 'absolute freedom in doing and knowing everything' (*sarvajñānakriyāmaya paripūrṇaṁ svātantryam*).[33] Therefore, the supreme Reality is not only Consciousness (*prakāśa*) but it also possesses 'absolute freedom in knowing' (*jñātṛtva*) and 'acting' (*kartṛtva*); in other words, it possesses omniscience and omnipotence. The problem that Advaita Vedānta faces in explaining creation is that they describe Brahman as being devoid of any activity. It is for this reason that Vedāntins need to postulate the existence of *māyā*. The difficulty for them arises when explaining

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[32] *ĪPK* 1:5:11-12.

[33] In *TĀ* 1:28, Abhinavagupta writes: "In the first *sūtra* of the *Śivasūtra*, Śiva wants to convey that the word Consciousness (*caitanya*) is an abstract noun, which conveys the sense of absolute freedom beyond any specification. (*caitanyamiti bhāvāntaḥ śabdaḥ svātantryamātrakam | anākṣiptaviśeṣaṁ sadāha sutre purātane ||*)

where this *māyā* comes from and what her nature is. If *māyā* is taken to be the *śakti* of Brahman, following the Śaivas, then Brahman cannot be said to be devoid of action. If, on the other hand, it is said to be a reality different from Brahman, then Advaita Vedānta would be reduced to dualism. To the Vedāntic claim that *māyā* is *anirvacanīya*, Abhinavagupta replies:

> There is self-contradiction in saying that *avidyā* is indescribable and then describing it as the entity that assumes the whole infinitely varied display of phenomena. To say that finite beings are deluded by the beginningless ignorance brought about by *avidyā*, the divine power of God, implies that such power is surely describable and it is actually described in that way. Besides, a non-substantial entity could not have the capacity to manifest such an extraordinary show. If it is really capable of creating, then it must be a truly existent entity and not an apparent and indescribable one.
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> If *avidyā* is said to be inexplicable, it is not clear to us for whom it is inexplicable. On the one hand, its essential character becomes manifest, and, on the other hand, it is said to be an indescribable entity. How absurd is this? If this means that its existence cannot be explained or justified through logical arguments, then we ask what kind of logic is it that could contradict direct experience. How can an entity, which shines in experience, be unjustifiable? [34]

The Śaivas point out that Advaita Vedānta's and Sāṁkhya's understanding of action in the sense of crude physical activity, such as that performed by a weaver, is inappropriate in regard to Śiva. *Kriyā* is the spontaneous action (*spanda*) that inheres in the supreme Subject. This *kriyā* on the level of *māyā* takes the form of succession as a result of the functioning of *kāla śakti*.[35] Furthermore, the Śaivas

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[34] *Specific Principles of Kashmir Śaivism*, p. 1- 3.

[35] In his commentary on the *ĪPK* 2:1:2, Utpaladeva explains: "The action of entities that, due to the power of *māyā*, appear differentiated, is successive, being dependent on the power of Time; but that action, informed by the awareness of the Self, without beginning or end, which is the very essence of the Lord, is not."

don't consider thought-constructs (*vikalpa*) to be unreal but rather included in Consciousness. The perception/cognition offered to us through a thought-construct is as real as those that we experience in the prediscursive moment. Without the variety created by them, we can say that Consciousness would be a motionless unity and therefore not different from a crystal or any other source of light. The I-Consciousness possesses absolute freedom. It is not only the *sat-cit-ānanda* of the Vedānta School; for without its inherent freedom, Consciousness would always be only another thing, even if it be the most elevated one.

In order to emphasize this point, in his commentary on the 74th verse of the *Stavacintāmaṇi*, Kṣemarāja quotes a verse of unknown origin: "O Lord, what could the highest Brahman of Vedāntins, being neuter, create; if the beautiful lady, His *śakti*, doesn't empower Him." It is because of this inherent freedom in doing and knowing that Consciousness has the power to limit itself and become something that it is not, i.e., it becomes devoid of freedom and therefore limited. The I-Consciousness that contains everything within itself is that continuous movement inasmuch as it creates and dissolves everything internal to itself. Thus, the freedom of I-Consciousness consists as much of differentiation as it does of unity. This differentiation, it should be emphasized, is always within that 'I' and therefore never separate from Consciousness.

The act of 'self-reflective consciousness' (*vimarśa*), whose other name is *spanda*, stirs into motion the 'divine will' (*icchā*) which expands into *jñāna* and *kriyā*, and which in turn bring the universe into existence. In this sense, *spanda* is the capacity that enacts the transformation of Consciousness from an unlimited to a limited state and also enables a return from limited to unlimited.

This process of unfoldment can be observed from different perspectives: the four levels of speech, phonematic emanation, the 'principles' (*tattvas*), the sixfold path, etc. In the lengthy commentary on verses 1 and 3 of the *Stavacintamaṇī*, Kṣemarāja describes the ascending and descending flow of *spanda* in great detail. In the first

verse, he describes *spanda* as unfolding or descending through the four levels of speech, creating on its path various worlds, the lords of these worlds, and the knowing subjects living there. In the third verse, this same process is described from the perspective of the creation of the principles (*tattvas*) from Śiva down to the earth.

The supreme Reality, i.e., Paramaśiva, whose 'essential nature' (*svabhāva*) is to manifest, consists of both *prakāśa* in the form of '*aham*' and *vimarśa* in the form of '*idam*'; in Parameśvara, *aham* and *idam* stand in undivided unity. When creation begins to unfold, the two seemingly begin to drift apart. However, *śakti* in the form of *idam* is nothing but the other side of the same Self. The Ultimate, even in the process of externalization, remains established in Its own Self, 'relishing' (*camatkāra*) the 'bliss of fullness' (*pūrṇatā*) and 'independence' (*svātantrya*) of Its own essential nature, which is in no way overshadowed by the external manifestation. Bhaṭṭa Nārāyaṇa makes the same point forcefully on several occasions, as for example in verse 45: "You — O Bhava — possess the perfect freedom of doership and yet remain one and undivided." Kṣemarāja clarifies that all the three, that is, agent of action, instrument, and object remain included in Consciousness. Śiva, in spite of being the performer of all the actions, through His three powers of *icchā*, *jñāna* and *kriyā*, never loses His Oneness. There remains one and undivided Self experiencing reality.

In the *Spandakārikā* creation is described as unfolding (*unmeṣa*):

> We laud that Śaṁkara by whose mere opening and shutting of the eye-lids there is the appearance and dissolution of the world and who is the source of the glorious powers of the collective whole of the *śaktis* (the divine energy) in various forms.[36] (Tr. by Jaideva Singh)

In his commentary on this *kārikā*, Rāmakaṇṭha points out that Śiva always remains one and unchanging and because of this fact He remains one with His energies. The energies, in turn, because of

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[36] *SPK* 1:1.

their unity with Śiva also remain one and unchanging. These 'wheels of energies' represent the totality of Śiva's power that together constitute the Lord's 'paramount sovereign freedom' (*aiśvarya*). The power of this sovereignty is such that the reflective awareness of *aham* remains present throughout and on every level of creation.[37]

However, the question: How is it possible that Śiva manifests externally but retains His unity and pristine purity? — still remains to be answered. The Śaivas understand the causal relation and the process of manifestation differently from the Vedāntins, who advocate an 'unreal transformation' (*vivartavāda*) and from the Sāṁkhyas, who advocate 'real transformation' (*pariṇāmavāda*). For the Śaivas, the ultimate cause of creation is Śiva's *svātantrya śakti* and the process of creation is described in terms of appearance, shining, or manifesting (*ābhāsa*), which takes the form of reflection.

Śaivism like Sāṁkhya accepts the *satkāryavāda*[38] theory of causation. Broadly speaking, the Śaiva position coincides with that of Sāṁkhya, as both schools accept that effects, which constitute the universe even before creation, already exist in their cause. However, this is where the similarity ends, as Śaiva thinkers find several problems with the Sāṁkhya theory. The first is that cause and effect, which according to the Sāṁkhyas exist in the relationship of 'identity-cum-difference' (*tādātmya*), cannot be logically justified. This is because cause and effect, i.e., the seed and the tree cannot exist at the same time; either a tree or a sprout exists. The second problem is that the Sāṁkhyas cannot satisfactorily explain how effects come into existence from *prakṛti*, which according to them is 'insentient' (*jaḍa*). The Śaivas, on the other hand, teach that the causal relation is not different from the subject-object relationship.[39] This is to say that a

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[37] Ibid., comm. on 1: 1 by Rāmakaṇṭha in '*The Stanzas on Vibration*'.

[38] See also note no. 100 in the translation.

[39] It is explained in the *ĪPK* that only sentiency can be the originator of any act of creation. "But an insentient reality does not have this power, namely, to confer existence on something that is not. Therefore, the relation of cause and effect is essentially reduced to that of the agent and the object of action", *ĪPK* 2:4:2.

subject must be in a conscious relationship with an object in order to affect it. For a weaver to make a cloth, he needs to have a conscious relationship with it. They argue that the entire creation is the manifestation of absolute Consciousness stirred into motion by *icchā-śakti*, the divine will of the creator. Thus, when a potter creates a pot, it is that same *icchāśakti*, which is identical with Consciousness, and which operates through the potter, who is also part of the same Consciousness. Furthermore, it is that same Consciousness that is found as the ultimate source of both instruments used in the production of a pot as well as the material used in its creation. Therefore, both cause and effect are ultimately the effects of the supreme Consciousness, which is the ultimate cause.

Thus, all the things that constitute the universe exist internally in Śiva in the state of undifferentiated totality. This Consciousness (*cit*) is identical with the absolute freedom (*svātantrya*) which is the power belonging to Śiva. *Svātantrya* is the power of activity of Consciousness in the sense of being a subject of this activity (*citkriyā citikartṛtā*).

All that which appears, whether subject, object, idea, action, etc. is nothing but *ābhāsa* and everything appears as a reflection in the mirror of Consciousness. In the third *ahnika* of the *Tantrāloka*, Abhinavagupta explains that a reflection can take place in the eye, a mirror, or a pool of water; however, in each of them, only a homogeneous thing, that is, something related to them can be reflected.[40] Thus, form reflects in the mirror, smell in the organ of smell, etc. The reason for this is the 'comparative purity' (*nairmalya*) that an object — such as a mirror — might possess; the mirror, for example is not endowed with perfect *nairmalya* and therefore it cannot reflect touch, etc. *Nairmalya*, according to Abhinavagupta, consists in its capacity to manifest in identity with itself another thing diverse from itself while remaining in possession of its autonomous Light.[41] The perfect *nairmalya* belongs only to the Lord who is nothing but pure consciousness. Therefore:

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[40] *TĀ* 3:5.

[41] *TĀ* 3:8.

> The truth is consequently this, that the highest Lord, unrestrained (*anargala*), manifests all the varied play of creations and dissolutions in the ether of His own Self. In the same way as in a pure mirror, without mingling together, earth, water, etc., are reflected, so in one Lord, who is of the nature of Consciousness (*cinnāthe*), the various motions of the whole (*viśvavṛttayaḥ*) (are manifested).[42]

There are several differences between reflections in Consciousness and reflections in a mirror. In the case of a reflection in a mirror, an external object is reflected, while in the case of Consciousness nothing external can be reflected, only that which already exists within. Furthermore, for a reflection to appear on a mirror an external light is necessary in order to illuminate both the mirror and the object; however, in the case of a reflection in Consciousness, everything is reflected on the Light which is the source of all. Finally, an ordinary mirror is not aware of the object reflected in it. On the other hand:

> The Lord's innate nature, which includes the totality of immanence, cannot be devoid of reflective awareness (*āmarśa*) because one who is Consciousness cannot be devoid of the reflective awareness regarding His own Self. If however, Consciousness would lack self-awareness (awareness of its own innate nature) then it would condescend to the level of insentience (*jaḍa*).[43]

The powers or *śaktis* of the Lord are instrumental in this process of manifestation.

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[42] *Ato'sau parameśānaḥ svātmavyomanyanargalaḥ | iyataḥ sṛṣtisaṁhārāḍambarasya pradarśakaḥ ||*
Nirmale makure yadvadbhānti bhumijalādayaḥ | amiśrāstadvadekasminścinnāthe viśvavṛttayaḥ || *TĀ* 3:3-4.

[43] *Tacca tāvat viśvātmakatvam parameśvarasya svarūpam na anāmṛṣtam bhavati, citsvabhāvasya svarūpānāmarśanānupapatteḥ | svarūpānāmarśane hi vastuto jaḍtaiva syāt ||* *TS* p. 12.

The five śaktis

Paramaśiva, the supreme Reality, possesses five *śaktis* through which He unfolds and in the process takes on the concrete form of the universe. In His manifesting or unfolding, He extends in the form of the universe, as a result of His autonomy (*svātantrya*) by means of His *icchā*, *jñāna* and *kriyā śaktis*. His autonomy is His sovereignty (*aiśvarya*) because of which His *icchā* remains unrestrained at every level of existence and His *jñāna* and *kriyā śaktis*, which are spontaneous expressions of His will, extend like a flow into the forms of grosser and grosser aspects of creation.

The nature of the five *śaktis* is clearly and lucidly explained by Somānanda in the first chapter of his *Śivadṛṣṭi*: Śiva rests in His transcendent aspect when He remains dissolved in the plenitude of His Consciousness (*cit*) and bliss (*ānanda*), where all three *śaktis* also remain dissolved. These three *śaktis*, being in the most subtle state, remain in perfect union with Him. Therefore, the plenitude of Consciousness and bliss is an 'indivisible state' (*nirvibhāga*) or the state of *parā*. From this pure state, His three *śaktis* unfold creating thirty-six principles (*tattvas*) constituting the universe. Somānanda explains:

> When the Consciousness of Śiva, by the glory of His own nature, begins to shine forth and becomes intent on creation, then creation in the form of the variety of objects begins to come into existence, which is the initial moment of Will.[44]

Somānanda explains that this initial moment of Will or stir is perceptible in the core of one's heart (*sā ca dṛṣyā hṛduddeśe*) when, for example, one suddenly remembers a thing to be done, or when one receives good or bad news, etc., there is a stir in all the *śaktis* (*eteṣveva prasaṁgeṣu sarvaśaktivilolatā*). Utpaladeva in his commentary clarifies that the word *vilolatā* means *miśrībhāva*. This means that the *śaktis*, which externally appear distinct from each other, internally remain fused together. Thus these three *śaktis* — that

[44] *ŚD* 1:7b-8.

correspond to the *śakti*, *sadāśiva* and *īśvara* principles (*tattvas*) — are never separate from each other. At the supreme level of the *śakti tattva* they remain fused together, and even at the level dominated by *māyā* they remain closely connected. It is our everyday experience that will, knowledge and action are inseparably fused together in everything we do.

Pauruṣa and baudha types of knowledge and ignorance

While discussing the nature of knowledge and ignorance Abhinavagupta divides them into groups of two, i.e. one that abides in the Self, or spiritual ignorance (*pauruṣājñāna*), and the other that abides in the intellect, or intellectual ignorance (*baudhājñāna*). The ignorance at the intellectual level or *baudhājñāna* is the misconception of the very nature of Reality that sees the Self in the non-self. This is to say that the limited knowing subject wrongly conceives the Self as being his body, intellect, etc. On the other hand, *pauruṣājñāna* is the form of ignorance called *āṇavamala*. Abhinavagupta describes the nature of this *mala*:

> *Pauruṣājñāna* is called *mala*. It is born from it but it is of the nature of obstruction of the real nature of Śiva, which consists of total freedom of knowing and doing, and is inversely characterized by contracted knowing and acting. Such ignorance found in the limited knowing subject does not belong to the domain of differentiated knowledge (*avikalpika*), and is not part of the intellect (*buddhi*) because of the absence of determination (*adhyavasāya*).[45]

According to Abhinavagupta, *pauruṣājñāna* or spiritual ignorance can be eliminated through 'initiation' (*dīkṣā*), but it is unable to eliminate intellectual ignorance (*baudhājñāna*), as this type of ignorance is characterized by 'indecisive knowledge' (*anadhyavasāya*). In contrast to this characteristic indecisiveness, initiation is the result of a decisive conviction on the part of the initiate as to which scriptures are to be accepted and which are to be avoided (*heyopadeya*).

[45] *TĀ* 1:37-8.

Like ignorance, knowledge is of two types and they bear same names: spiritual knowledge (*pauruṣajñāna*) and intellectual knowledge (*baudhajñāna*). Spiritual knowledge is a type of knowledge in which *vikalpa* has merged into the state free from *vikalpa* (*nirvikalpa*) and the fullness of I-Consciousness shines in its totality. This type of knowledge provides the right understanding of all things in every respect and can only be attained by a combination of initiation and scriptural knowledge.

The importance of scriptural studies accompanied by the corresponding practices based on *dīkṣā*, as understood by Abhinavagupta, will further be ascertained from the following verses of the *TĀ* 1:41-51:

> 41. Spiritual knowledge (*pauruṣajñāna*) devoid of thought-constructs is the complete knowledge (*parāhantā vimarśātmakaṁ jñānaṁ*) that develops after the impressions of the limited condition (*paśusaṁskāre*) have been attenuated and the limited self recovers its original state (*prāptaparamacidaikātmyasya*).
>
> 42. This illuminating insight that develops in harmony with complete knowledge, devoid of *vikalpa*, is intellectual knowledge (*baudhajñāna*). As mentioned above these two types of knowledge nourish each other.
>
> 43. Although spiritual ignorance can be removed by initiation, spiritual knowledge manifests clearly only after the body is dropped.
>
> 44. When, on the other hand, the expansion of intellectual ignorance ceases as a result of intellectual knowledge, then liberation remains, so to speak, in the palm of one's hand.

Jayaratha in his commentary explains that the intellectual knowledge (*baudhajñāna*) stands for knowledge of the scriptures (*śāstras*) of nondual Śaivism.

> 45. Initiation, for its part, becomes liberating only if it is preceded by a clear understanding of the *śāstras*; thus, even in this instance intellectual knowledge is the dominant element.

46. These two types of *baudha* and *pauruṣa*, knowledge and ignorance, have been discussed by many teachers. Among them, the first was Kheṭapāla, who discussed these subjects in his commentaries on *Svāyambhuvāgama*, *Rauravāgama*, *Mataṅgatantra*, and other texts.

47. The principal element by which one attains the wealth of intellectual understanding that possesses the liberating insight is the corpus of Śaiva scriptures (*śāstras*), which illuminate the reality of all that is to be known.

48. Even when on account of initiation, the inherent type of spiritual ignorance is removed, the notion of duality (*vikalpa*) abiding in the intellect may still persist.

49. As long as the body remains, one is accustomed to attribute to the intellect the qualities of the Self, but no longer after the body ceases to exist. Therefore, [it is said that] one is liberated when spiritual ignorance is removed.

50/1. On the other hand, liberation immediately follows as soon as the intellectual ignorance ceases because the notion of duality has been fully uprooted. It has been stated by the creator himself in the *Niśaṭanatantra*: "One whose mind (*citta*) is dominated by the notion of duality (*vikalpa*) attains *mokṣa* only after he drops his body. On the other hand, one who is free from that notion of duality [attains *mokṣa*] even while still in the body." Thus the *śāstras*, even in this instance, are of paramount importance.

Thus Abhinavagupta clearly states that in the process of Self-recognition there is a mutual interdependence between spiritual and intellectual knowledge. He explains that 'incomplete knowledge' (*apūrṇa jñāna*) is the cause of ignorance, which in turn is the root cause of worldly existence. Spiritual ignorance disappears after the aspirant receives initiation but, on account of a continued existence in his or her body, the notion of duality persists. The main cause of this is *kārma mala* which stands for the impressions of past deeds that have begun operating with the body. Scriptural knowledge is important before and after initiation; as Abhinavagupta explains in

verse 1:45, initiation has liberating power only if it is based on the knowledge of scriptures. However, in this instant, this is a type of discriminative knowledge based on which one recognizes the superiority of the Śaiva *śāstras* over other scriptures. After initiation, one attains the competency to study the Śaiva texts, which in turn purify thought-constructs, the root cause of worldly existence.

Levels of speech

Although the idea of fourfold speech is found implicitly and explicitly in the Vedic texts, it was first developed by Bhartṛhari in his *Vākyapadīya*. In this work, Bhartṛhari describes and discusses only three stages of speech and not four.[46] His presentation will later become a subject of controversy among Vaiyākaraṇa*s* themselves that would eventually involve other schools of thought. This controversy developed for two reasons: the first were Vedic passages, such as "*Catvāri śṛṅgāstrayo asya pādāḥ*" and "*Catvāri vāk parimitāḥ padāni*" that mention levels of speech. The second reason was due to the Śaiva thinkers, who insisted that the three levels of speech, *paśyantī*, *madhyamā*, and *vaikharī* were established in and originated from a fourth, i.e., *parā vāk*. Later Grammarians such as Nageśa Bhaṭṭa, who was influenced by Śaiva Siddhānta, attempted to interpret the *Vākyapadīya* in such a way as to find a place for the *parā* level as well. However, the Śaiva thinkers, namely Somānanda, Utpaladeva, Abhinavagupta, and his disciple Kṣemarāja accepted that Bhartṛhari taught only three. It is interesting to point out here that in the fourth verse of the *Sāmba Pañcāśikā*, Kṣemarāja, while interpreting a well-known verse quoted in the *Brahmakāṇḍa* [47] by Bhartṛhari, does not

[46] Aklujkar thinks that Bhartṛhari speaks of four levels of speech. According to him Bhartṛhari's *paśyantī* has two parts. He writes, "Bhartṛhari's *paśyantī* (observer) has two parts, pure or higher (*para paśyantī-rūpa*) and ordinary. In the later form, it is the 'drawn-in' aspect or level of *madhyamā*. The instances of language and the components thereof reside in *paśyantī* as unitary entities like dots or points. They do not give up their mutual distinctions, but do not manifest such distinctions either. (*The Philosophy of Bhartṛhari's Trikāṇḍī*)

[47] This verse is quoted in the *vṛtti* on 142nd verse of *Brahmakāṇḍa*. It reads as follows:
avibhāgā tu paśyantī sarvataḥ saṁhṛtakramā |
svarūpajyotirevāntaḥ sūkṣmā vāganapāyinī ||

explain the word *sūkṣmā* as a distinct level of speech nor does he understand the expression *svarūpajyotir* as qualifying *sūkṣmā*, but rather *paśyantī*. Kṣemarāja quotes the same verse at the end of his commentary on the first verse of the present work. Here again, he doesn't analyze the verse or make effort to explain its meaning but rather supplies it as a definition of *paśyantī*.

This omission of *parā vāk* was the main reason for Somānanda's vehement criticism of Bhartṛhari. As Torella has observed in the Introduction to his translation of the *Īśvarapratyabhijñā Kārikā* (*ĪPK*), it is important to emphasise that this criticism and cynicism was not shared by Utpaladeva and Abhinavagupta. In fact, Abhinavagupta uses the highly respectful term *tatrabhavān* when he refers to or quotes Bhartṛhari. While Utpaladeva and Abhinavagupta remain at odds with Bhartṛhari on the subject of the highest level of speech, they accept everything he said about the remaining three stages.

The essence of Somānanda's criticism of Bhaṛtrhari's *śabdavāda* is based on his perception that Bhartṛhari doesn't accept *parā*, i.e., Consciousness as the supreme Reality. Therefore, in the second chapter of his *Śivadṛṣṭi*, Somānanda repeatedly makes the point that the supreme Reality cannot be identical with speech because speech is the product of the movement of air. This attempt by Somānanda to refute the argument that *paśyantī*, as the highest reality, cannot be identified with the organ of speech or have any connection with the body is not easily understandable unless one accepts the idea that at least some among the Grammarians (Vaiyākaraṇas) held that view at the time of, or prior, to Somānanda. This seems to have been the opinion of K.C. Pandey as well; he suggests that the earlier Vaiyākaraṇas, in order to account for the transformation of *prāṇa* necessary for the production of articulate sound, accepted the relation of *paśyantī* with the physical body. According to Pandey the later Grammarians were motivated by the same reason as Somānanda in accepting *parā vāk* as the origin of the three other levels of speech.[48]

[48] *Abhinavagupta: An Historical and Philosophical Study*, p. 501.

For Somānanda it is crucial that the Word unavoidably be identical with Consciousness so that the creation of the phenomenal existence can take place. Therefore, Consciousness, which is the expression of the free will of Śiva, should be considered as the ultimate Reality. Another major point of contention with Bhartṛhari is his acceptance of 'real transformation' (*vivartavāda*). If *vivartavāda* is accepted then other levels of speech would be unreal and any relationship among them would be impossible. Somānanda's criticism is based on *ābhāsavāda*, according to which other levels of speech are not distinct and are merely illusory acts of consciousness, but ultimately comprise a unity in which everything is present in everything else, i.e. *sarvasarvātmakatā*.

In the *Tantrāloka*, Abhinavagupta describes the process of creation from the perspective of *Vāk* in the following way:

> That *parāśakti*, which in reality is One, supreme, the minimizer of time (*Kālakarṣiṇī*), because of being associated with distinction in regard to the possessor of power, assumes the state of union (*yāmala*) with Him. That 'self-reflective consciousness' (*pratyavamarśa*) belonging to this union (*yāmala*), which is of the nature of the fullness of I-Consciousness, manifests multiplicity within its own Self by its own freedom.[49]

In his commentary, Jayaratha clarifies that I-Consciousness is the highest reflective cognition that 'transcends conventional language' (*ahamātmaka iti asāṁketikaparāparāmarśarūpam*). Furthermore, he describes this fullness or totality as essentially being of the nature of indeterminate consciousness because if it were limited, it would be identical to *vikalpa* (*pārimitye hyasya vikalparūpatvam syād*). Abhinavagupta continues:

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[49] *eṣā vastuta ekaiva parā kālasya karṣiṇī |*
śaktimadbhedayogena yāmalatvaṃ prapadyate ||
tasya pratyavamarśo yaḥ paripūrṇo 'hamātmakaḥ |
sa svāamini svatantratvādvibhāgamavabhāsayet || TĀ 3: 234-5.

> In the process of manifesting multiplicity it appears as if possessing a threefold body called *paśyantī*, *madhyamā* and *vaikharī*, gross.[50]

Jayaratha clarifies:

> The *parā vāk* is supreme because it is not dependent on anything else. Therefore, it possesses the most supreme form. This *Parameśvarī* exists only as the subject of the continuous process of seeing, for which it is called *paśyantī* because of desiring to manifest forms externally on account of its freedom, (and) because the distinction between *vācya* and *vācaka* has not arisen therein, and because of the predominance of the Light of Consciousness. After *paśyantī* comes *madhyamā vāk*, where a slight indication of the distinction in the sequence of *vācya* and *vācaka* has occurred, and which is in-between being clearly manifest and unmanifest, existing only in the mind, and which, because of the predominance of the act of seeing, remains in between subjectivity and objectivity. Next in the order comes the *vāk* called *vaikharī* because of (its) existing in the body, because of the dominance of objectivity, because of clear appearance of multiplicity, because of accepting the sequence of different letters, and because of the power of the effort and place of articulation (in uttering these letters).[51]

Parā Vāk

We have already seen that the most essential nature of the Light is *vimarśa*, i.e., reflective awareness; otherwise the Light would not differ from any other source of light, such as crystal, etc. Furthermore, in the *ĪPV* 1:5: 11-12, the Self has been defined as 'sentiency' (*caitanya*) in the sense of the activity of consciousness,[52] as follows:

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[50] *vibhāgābhāsane cāsya tridhā vapurudāhṛtam | paśyantī madhyamā sthūlā vaikharītyabhiśabditam ||* *TĀ* 3: 236.

[51] Ibid. comm. 3: 236.

[52] *ĪPV* 1:5:11-12.

> Consciousness has as its essential nature reflective awareness (*pratyavamarśa*); it is the supreme Word (*parā vāk*) that arises freely. It is freedom in the absolute sense, the sovereignty (*aiśvaryam*) of the supreme Self. It is the luminous vibrating (*sphuratta*),[53] the absolute being (*mahāsatta*), unmodified by space and time; it is that which is said to be the heart (*hṛdayam*)[54] of the supreme Lord, insofar as it is His essence.[55]

As we can see from the above quote, active Consciousness (*citi*) is identified here with *parā vāk* which is also of the nature of *pratyavamarśa*. It is further described as possessing absolute freedom in doing and knowing everything. This freedom is the result of its eternal and blissful nature. The essential nature of that bliss (*ānanda*) is *camatkāra*, the relish of that bliss which is described as continuous, uninterrupted Consciousness whose nature is spontaneous expression in the form of the universe. Furthermore, this active Consciousness is explained as *sphuratta*, which is closely connected with *spanda*. It is further said to be *mahāsatta*,[56] *sāra*[57] and the 'heart of the Lord' (*hṛdaya*). In the fourth chapter of the *Tantrasāra*, Abhinavagupta gives various synonyms of *parāśakti* or *citi*. He writes:

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[53] Abhinavagupta, echoing Pāṇini, defines *spanda* as *kiṁcit calanam*, which in this system is envisioned as the throb or vibration of the motionless Śiva which brings the creation into existence. *Sphuratta* or luminous vibrating is responsible for the externalization or unfoldment of Consciousness in the form of the universe. However, it is the subject of this throbbing of vibration and not the object, for the object without the Light of I- Consciousness is incapable of shining. In his *Śivastotrāvalī* 13:14, Utpaladeva sings in praise of Śiva: "Being self-luminous Thou illumineth everything; delighting in Thyself, Thou filleth the universe with sweetness. Bubbling with thy own bliss, the whole world becomes all joy." *ŚSV* 13:15 (Tr. by Kotre).

[54] *Hṛdaya* or heart is the centre of consciousness. According to the Pratyabhijṃā School, in the same way as all the insentient beings are based in sentient ones, all sentient beings are centred in the heart which is the Light of Consciousness (*citprakāśa*). Furthermore, the heart is the place of repose (*viśrānti*) of the *mantra* which is the power of *parā vāk*.

[55] *ĪPK* 1:5:13-14.

[56] See notes no. 26 & 28 in the translation.

[57] *Sāra* is explained as the most essential characteristic possessed by Śiva, which according to Abhinavagupta is *svātantrya śakti*.

> The essential nature of the great Lord is the fullness of His consciousness. This fullness of Consciousness is His *śakti* which is known as body (*kula*), capacity (*sāmarthya*), wave (*ūrmi*), heart (*hṛdaya*), essence (*sāra*), vibration (*spanda*), glory of power (*vibhūti*). The three-formed-goddess (*trīśikā*), the cause of *kalana* (*kālī*), one who minimizes (*karṣiṇi*), dreadful (*caṇḍi*), speech (*vāṇī*), enjoyment (*bhoga*), knowledge (*dṛk*) or/and superintending deity of lunar phases (*nityā*).[58]

Based on the above statement it seems safe to conclude that to talk about *citi* is to talk about *parā vāk*, although in a more specific sense. The obvious conclusion here is that these different terms for the one and the same reality are used when a particular aspect of it is to be described or emphasized. When, for example, the universe is described as an expression of *Vāk*, then *parā vāk* is described as being of the nature of *pratyavamarśa*. Broadly speaking, the meaning of the word *pratyavamarśa*; that is, the self-reflective consciousness or better, self-awareness, is not different from the term *vimarśa*. However, it seems to convey a particular aspect of Consciousness; that is, the verbalization or articulation (*śabdana*) of *parā vāk*, through which vowels (*bīja*) and consonants (*yoni*) come into existence, and through them the principles (*tattva*) of the pure and impure creation. Utpaladeva, in his commentary on the *ĪPK* 1:5:11 writes:

> Reflective awareness (*pratyavamarśa*) constitutes the primary essence (*mukhya ātmā*) of Light. In the absence of this reflective awareness, Light, though objects make it assume different forms, would merely be 'limpid', but not sentient, since there is no 'savoring' (*camatkāra*).[59]

In his commentary on the *ĪPV* 1:5:13, Abhinavagupta describes 'self-consciousness' (*pratyavamarśa*) as none other than 'inner speech' (*antarabhilapa*), pointing here at the identity of Consciousness and language. This speech, which is unbroken self-experience, free from objectivity, is devoid of any linguistic sign but at the same time is

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[58] *TS* p. 28.

[59] *ĪPK* comm. 1:5:11.

their essence; in other words, it is the basis of the determinate consciousness. The verbalization of *aham*, that is, of *parā vāk* (*ahampratyavamarśa*) is absolute freedom and unbroken Consciousness of bliss. It is the most essential characteristic of the Light completely devoid of *māyā*, which therefore cannot be described as determinacy[60] because the subtle word is inner speech that is identical with Consciousness. Determinacy on the other hand, includes the acts of constructing, differentiating and separating. First constructing the number of images, then differentiate among them, and finally making them appear as separate from Consciousness. However, as there is nothing separate from Consciousness, this separation occurs only in regard to the knowing subject abiding in *māyā*, where on account of *māyīya mala* duality is seemingly present.

Paśyantī

We have mentioned earlier that the act of creation proceeds from Will (*icchā*) in the same way as when a body of calm water becomes agitated, one can notice at the beginning an almost imperceptible movement; alternatively, when one folds one's open hand into a fist this is preceded by a slight stir. Similarly, in Consciousness, which is resting perfectly within itself, at the time of creation there is also a stir when the intendedness towards creation (*aunmukhya*) begins to develop. This stir, which is also referred to as a 'slight swelling' (*kiñcitucchunatā*) is the consequence of Will. Immediately following this comes the faculty of seeing or knowing the universe in its totality. This faculty is *jñāna śakti*. Later on in the process of creation it turns into *kriyā śakti* from which the entire universe unfolds.

The state that appears when Will becomes intent on creation (*aunmukhya*) — this 'slight swelling' — is known as *paśyantī*. As we have seen in Jayaratha's commentary on *TĀ* 3:236, quoted above, *paśyantī* is defined as *parā* existing internally as the subject in the continuous act of seeing. In this state, there is only a seed of distinction between 'that which expresses' (*vācaka*) and the 'expressed'

[60] *ĪPV* p. 87.

(*vācya*) existing in unmanifest form. Furthermore, *paśyantī* is called *parāparā* because it retains the unity existing in *parā* and possesses the seed of duality present in *aparā*. Abhinavagupta explains:

> Therefore, *paśyantī* comprehends in a general indeterminate (*nirvikalpa*) way whatever is desired to be known, if it is awakened by due causal conditions, just as one who has experienced variegated colour, like dark blue, etc., as in a peacock's tail and whose experience is determined by many impressions, positive and negative, recalls only that particular colour which is awakened by the proper causal condition of the memory. At the time of initial indeterminate knowledge in *paśyantī*, in which there is no separation into the word (*vācaka*) and its object (*vācya*), there is obviously no sense of difference between the two.[61]

In *paśyantī*, where subjectivity remains dominant over objectivity, an awareness arises of all that exists internally in the state of *parā*. This awareness (*parāmarśa*) will be expressed in the desire to manifest all that exists in the *nirvikalpa* state in a concrete form consisting of letters, words and sentences.[62] Thus like *parā vāk*, *paśyantī* is also described as the *nirvikalpa* state at the time of first perception. This is because *paśyantī* transcends all ideation or *vikalpa* and shines in the state of complete inwardness. It beholds objective existence in its undifferentiated form as "I am this", but it does not generate *vikalpas*.

Madhyamā and vaikharī

Madhyamā or 'intermediate speech' abides in the field of subtle differentiation. Like *paśyantī*, *madhyamā* is also considered to be on the *parāpara* level but a more developed and more prominent aspect of it. As *madhyamā vāk* clearly abides in the *buddhi*, it is the sphere where the indeterminate Consciousness begins to transform into determinate consciousness.[63] In *paśyantī*, as we have seen, there existed a desire for the externalization in undivided and indeterminate

[61] *PTV* p. 8.

[62] *PTV* p. 15.

[63] *PTV* p. 15.

Consciousness. Here in *madhyamā*, that desire for externalization develops further but it remains confined to the inner sense-organs; that is, *buddhi*, *ahaṁkāra* and *manas*. This is the first step in the development of language as we know it, which takes the form of phonemes, words and sentences. Furthermore, the distinction between words (*vācya*) and the objects they refer to (*vācaka*) occurs. These two categories, words and objects, appear distinct from each other on this level. However, because of being the expansion of the same Consciousness, they remain superimposed on each other. *Vaikharī* is the final stage where language as we know it fully develops. At this stage words combine with the movement of the breath and by means of the organs of articulation letters, words and sentences become manifest. Furthermore, here the distinction between *vācya* and *vācaka* is fully developed and these two complementary aspects of reality become seemingly disconnected. We use the word 'seemingly' here because, as we have seen earlier, according to this system total and complete separation of the highest from the lowest can never occur. Therefore, although *vaikharī's* existence is fully established only on the level of *māyā*, nevertheless it remains connected with and established in *parā*.

Phonematic emanation

In the third chapter of his *Tantrāloka*, Abhinavagupta describes at length the phonematic emanation which constitutes *mātṛkā*. Here the five *śaktis* of Parameśvara are: *anuttara*, *ānanda*, *icchā*, *jñāna*, and *kriyā*. *Anuttara* is of the nature of 'a', while *ānanda* is of the nature of 'ā'. *Icchā* is expressed in two ways, that is, 'i' and 'ī', and by extension into 'ṛ', 'ṝ', 'ḷ' and 'ḹ'. *Jñāna śakti* takes on the form of 'u' and 'ū'. Various combinations of these five *śaktis* create 'e', 'ai', 'o' and 'au'. The *bindu* 'aṁ' stands for the point onto which the *śaktis* created, from 'a' to 'au' assume once again perfect unity and return to *anuttara*. From that point *visarga* emerges which is equally the creative power as well as the creation that unfolds externally.

The vowels represent the very essence of Śiva's Consciousness and never leave His innermost nature. From these, the energies contained in the vowels, that is the consonants, are created. Thus, the vowels 'a', 'i', 'u', 'ṛ' and 'ḷ' will give rise to various consonants and these, in turn, to the principles (*tattvas*). Each of these vowels contain within itself all the five above-mentioned *śaktis*. Therefore, from the fivefold energy present in *anuttara*, *ka-varga* will be created, which is responsible for the creation of the five gross elements. From the fivefold *śaktis* contained in 'i' *ca-varga* develops and from it the five *tanmātras*. From 'ṛ' *ṭa-varga* evolves and from it the five *karmendriyas*. From 'ḷ' *ta-varga* is created and from it the five *jñānendriyas*. From 'u' *pa-varga* evolves and from it *manas*, *buddhi*, *ahaṁkāra*, *prakṛti* and *puruṣa*. Thus, these twenty-five *tattvas* of the Sāṁkhya are the field of objective existence. *Puruṣa* in this system is the limited self, bound by the five *kañcukas*.

When the disturbed or undisturbed form of *icchā* becomes intent on *anuttara*, the semi-vowel 'ya' is created; when 'ṛ' becomes orientated towards *anuttara* then 'ra' is produced; when 'ḷ' becomes intent on *anuttara* 'la' is created, and finally when 'u' moves in the direction of *anuttara* the semi-vowel 'va' is created. Semi-vowels are responsible for the creation of five *kañcukas* and *māyā* which is their source. Four semi-vowels create these six by combining *niyati* and *rāga* and *kalā* and *kāla*.

Then again, the same *icchā śakti* operating as 'i', 'ṛ' and 'ḷ', as it moves inward and comes in touch with the Light, creates 'śa', 'ṣa' and 'sa'. The phoneme 'ha' is only the gross manifestation of *visarga*. These *varṇas* create the *tattvas* of the pure universe, i.e. *śuddhavidyā*, *īśvara*, *sadāśiva* and *śakti* respectively.

Mātṛkā and *mantra*

We have seen in the previous two sections that according to this system the universe is, so to speak, the utterance or verbalization of *parā vāk*. From that perspective the manifestation of the universe

can be described as a phonematic manifestation or emanation. It is for this reason that the Sanskrit alphabet, which is divided into vowels (*bīja*) and consonants (*yoni*) assumes an important role. The sixteen vowels always remain within Śiva and therefore represent Śiva, while consonants are forms of energy and represent *śakti*. For that reason, all the phonemes, both vowels and consonants possess creative energy and are not envisioned as inert or powerless, which is the form they assume on the level of *māyā*.

The collection of the phonemes of the Sanskrit alphabet is known as *mātṛkā* which always remain involved in creating the universe and from that point of view it is said to be instrumental in binding limited knowing subjects. When, on the other hand, its real nature is realized, it brings liberation to the *yogin*. This twofold aspect of *mātṛkā* is directly related to the perception of unity and/or duality.

Mātṛkā can be described as being one, two, eight, nine and fifty-fold. According to the general theory of division proposed by the Śaivas, *parā vāk* unfolds through the condensation of three *śaktis* assuming the form of the alphabet, which in turn creates principles (*tattvas*) that constitute the universe. This phonematic unfoldment is generally described in this way because it takes place through the fifty acts of self-cognition (*parāmarśa*) of Śiva. However, in the ultimate analysis, these fifty self-cognitions (*parāmarśa*) correspond to one undivided act of self-reflective awareness (*vimarśa*) of Śiva. Therefore, if the alphabet is seen as a single cognitive act of consciousness, *mātṛkā* is said to be one; if, on the other hand, it is taken as fifty different acts of self-cognition, then *mātṛkā* is described as fifty-fold. Furthermore, *mātṛkā* assumes a twofold division when the sixteen vowels and thirty-four consonants are taken separately. The eightfold division corresponds to the division of the Sanskrit alphabet into eight *vargas*: *a-varga* (includes all sixteen vowels from 'a' to *visarga*), *ka-varga*, *ca-varga*, *ṭa-varga*, *ta-varga*, *pa-varga*, *ya-varga* and *śa-varga*. We get the ninefold division of *mātṛkā* when the letter 'kṣa' is added to the above-mentioned eightfold division.

We should also mention here the eighty-one-fold division of *mātṛkā*, that is derived through a subtle division of phonemes into *padas*, which are actually half-morae; that is, half of a short syllable in length. This division refers to the *vyomavyāpinī mantra*, mentioned by Bhaṭṭa Nārāyaṇa in verse 8 of his *Stavacintāmaṇi* under the name *mahāmantrarāja*. In regard to these divisions of the *mātṛkā*, we read in the *Tantrasāra*:

> When (that Reality) is cognized as integrated reflective Consciousness then the Lord alone shines. On the other hand, when that reality is cognized as being divided into consonants and vowels then it is known as a possessor of power (*śaktimān*) and *śakti* itself. When the reality is cognized as eightfold *parāmarśa* along with *cakreśvara* (the letter 'kṣa') then it is divided into nine groups. Furthermore, if one cognizes that same reality, placing the emphasis on each and every individual *parāmarśa*, then it is divided into fifty. Finally, when reality is cognized as existing with possible subtle divisions then the number becomes eighty-one.[64]

In the *Tantrarāja Tantra* we find an interesting idea according to which the total number of letters is 576. We get this number by multiplying the number of vowels which is 16 with the number of consonants or *tattvas* which is 36. By joining these letters in different ways, the *Tantrarāja Tantra* explains, we get all the *mantras*, sentences and both Vedic and worldly languages.[65]

Mātṛkā is also related to the placement of the letters of the alphabet in different parts of the body (*nyāsa*). The idea here is that the limbs of a goddess or a god consists of particular *varṇas* arranged in a given order. This order is to be reproduced in the worshipper's own body. In the *Tantrasāra*, Abhinavagupta gives the *mātṛkā nyāsa* in the following way:

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[64] *TS* p. 17.

[65] *Tantrarāja Tantra* 26:11-16.

forehead-	a	right shoulder-	k
mouth-	ā		
eyes-	i/ī	forearm-	kh
		hand-	g
ears-	u/ū	finger-	gh
		nails-	ṅ
nostrils-	ṛ/ṛī.	left shoulder-	c
cheeks-	ḷ/l̤.	left arm-	ch
teeth-	e/ai	hand-	j
		fingers-	jh
		nails-	n
lip upper-	o	right hip-	ṭ
lip lower-	au	thigh-	ṭh
top of the head-	aṁ	foot-	d
tip of the tongue-	aḥ	fingers-	dh
		nails-	ṇ
left hip-	t	right and left	
thigh-	th	arm pit-	p/ph
foot-	d	back-	b
finger-	dh	belly-	bh
nails-	n	heart-	m
skin-	y	bones-	ś
nails-	r	fat-	ṣ
meat-	l	*śukra-*	s
majja-	v	*prāṇakoṣa-*	h

Chart by Pt. H.N. Chakravarti

Vasugupta discusses the nature of *mātṛkā* on several occasions in his *Śivasūtras*, for example, 1:4 depicts *mātṛkā* in the context of limited knowledge: "It is the unknown or un-understood Mother (*mātṛkā*) or the sound inherent in the alphabet; that is, the bases of limited knowledge";[66] here, limited knowledge refers to the *āṇava*, *māyīya* and *kārma malas*. The *mātṛkās* bring about limited knowledge in the form of concepts, such as "I am not perfect" (*āṇavamala*), "I am thin or fat" (*māyīyamala*) and "I am the performer of good and bad deeds" (*kārmamala*). These and similar ideas or thoughts (*vikalpas*) penetrate and therefore control the mind of the limited knowing subjects. Kṣemarāja explains that *Mahāghora śaktis*, the Goddesses that abide in the sense-organs (*pīṭhas*), by manipulating the various groups of letters such as *ka-varga*, etc., control the minds of the limited knowing subjects. *Mātṛkā* is present in both types of knowledge, *savikalpa* and *nirvikalpa*, through the subtle and gross words/sounds abiding in them. Kṣemarāja writes: "By means of the deities presiding over the groups and the letters denoted by these groups, she exhibits in various ways wonder, joy, fear, attraction, aversion, etc., and by concealing the unlimited independent consciousness, she brings about the limited, dependent embodiment."[67]

The nature of *mātṛkā* can be explained in yet another way. *Mātṛkā* is that power of awareness (*vimarśa*) that gives meaning to thought and language, which, in turn, enable us to grasp ideas first within the individual knowing subject which grants the capacity to communicate and exchange them with others. We have already seen that words and thoughts — what we call language — are inseparably connected. It is thought-constructs that are continuously engaged in arranging and sorting out sensory experiences, which are then presented to us in an orderly and meaningful fashion. In the background of thought/language is the awareness which gives them life. This awareness is that self-reflective consciousness (*pratyavamarśa*), which goes on whispering reality. The flow of the self-reflective consciousness

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[66] *ŚS* Comm. sū. 4.

[67] Ibid., p. 172-3.

consists of both *nirvikalpa* and *savikalpa* states, and it cannot occur as separate from language; language is its representation. It is for this reason that in the *nirvikalpa* state the difference between language and awareness fades away. The arising of thought-constructs is the final product of the flow of this whisper. It, together with language, with the awareness in the background, serves as the connection between the mental world and the world of external objects.

The *mātṛkācakra* consists of vowels and consonants. Each phoneme is a portion in the process of differentiation that is reflected on the screen of Consciousness. This *cakra* which originates in *parā vāk* brings about the ongoing and continuous process of creation and dissolution. This creative process is essentially the diversification of the power of Consciousness which begins with the vowels, then the consonants, words and finally sentences. These phonemes, words and sentences in turn constitute our thinking process. The unenlightened remain unaware of this process and are therefore trapped by the goddesses that preside over different groups of letters. The dissolution or reverse process is nothing but going back to the source of the power of Consciousness. The *yogin*, who is able to trace this path back to its source, abides in his own Self and is in possession of powers that contain all differentiation within Consciousness. It is only then that *mātṛkā* becomes the bestower of liberation because *mantras* which are instrumental in granting liberation are made of letters. In the *Śivasūtra*, we read: "O dear one, all *mantras* consist of letters. The letters are a form of *śakti*. That *śakti* should be known as *mātṛkā* and *mātṛkā* should be known as the very form of Śiva."[68]

Therefore, *mantra* is that by which one recognizes one's identity with Śiva. The purpose of *mantra* is to direct the attention inward to more and more subtle aspects of one's mind. By doing that the mind itself becomes *mantra*, "*cittam mantraḥ*", states the *Śivasūtra* 2:1. However, it is not bare letters that constitute *mantras*, but the potency

[68] Ibid., p. 89.

(*mantravīrya*) behind them, i.e., *mātṛkā-śakti*. In his commentary on the *Śivasūtras* 2:3, Kṣemarāja gives a long quote from the *Tantra-sadbhāva* that explains the nature of both *mātṛkā* and *mantra* and their mutual relationship. There Kṣemarāja points out that I-Consciousness or *aham* possesses its creative aspect, i.e., *parā vāk* which, in the form of *parākuṇḍalinī*, remains dormant during the time of dissolution (*pralaya*). After this, there is a churning between Śiva and Śakti which awakens *parākuṇḍalinī*. This churning creates the letter 'a' in which *Jyeṣṭhā*, *Raudrī* and *Ambikā* are contained. Thus, *parā vāk* is only one, but by various conjunctions and disjunctions of these three *śaktis* — *Jyeṣṭhā*, *Raudrī* and *Ambikā* — it appears in one, two, eight, nine or fifty different ways. It is for this reason that letters are said not to be powerless, but to possess the power of the I-Consciousness or *aham* that created them. And because the unfolding path of *paraśakti* can be threaded back to its source, these letters which have emerged from *aham* and possess the power of *mātṛkā* can be used to lead a practitioner back to their source. In order to accomplish this, *mantras* have to be empowered. Abhinavagupta accepts *parā vāk*, which is the heart of Consciousness, to be identical with *aham*, which is the potency of *mantra*. As he writes:

> The reflective awareness of the *mantras* (which are) uncreated and immaculate are called by the masters the 'I' (*ahaṁ*), the very illumination of the Light (*prakāśa*). That *ahaṁ* is the potency (*vīrya*) and the heart of all the *mantras*, without which they would be insentient, neither more nor less than living beings deprived of the heart.[69]

Furthermore, *ahaṁ* is equally the source of all the *mantras* as well as *mantra* itself in that *ahaṁ* contains within itself all the powers of Śiva. It contains all the letters of the alphabet of which *mantras* consist: "This expansion (*prasṛti*) beginning from 'a' and ending with 'ha' possesses the nature of energy (*śaktisvarūpiṇī*). It includes within itself the entire universe and it dissolves into the unsurpassable

[69] *TĀ* 4:192-3.

(*anuttara*)."[70] Inasmuch as 'I' is *vimarśa* it is also the thoughts and language present in the impure I-consciousness. According to this school of thought, *mantras* are syllables, words or sentences that are devoid of any meaning. It is explained that ordinary words, which possess conventional meaning, take one's attention externally, while *mantras*, owing to their being free from conventional meaning, direct the mind in the direction of the Self. From this perspective *mantras* are a particular piece of language, closer to Consciousness than ordinary words. The differentiated thought (*vikalpa*) is of the nature of internal speech (*sañjalpa*) and therefore is the product of *vimarśa*. On the other hand, thought in the form of *mantra* is pure and free from the bonds of worldly existence.[71] Thus, *mantras*, owing to the fact that they are made of fifty letters which are the powers of the Consciousness of *ahaṁ*, possess capacity to make us free.

Smṛti or memory

Both Utpaladeva and Abhinavagupta discuss the extraordinary nature of *smṛti* when refuting the Buddhist theory of the momentariness of any given perception. According to these Śaiva thinkers, if the non-existence of a permanent Self is accepted, then it becomes impossible to account for 'mundane existence' (*loka yātra*), for if there is no permanent Self, then the synthesis of different cognitions would become impossible. In other words, the thread that connects all these innumerable moments would be missing. Furthermore, how could one account for the memory which follows direct experience? It is the Self that persists from the moment of perception to the present time. The object of memory shines externally in the past, but it is present in memory as the manifestation of the former object. What is experienced now is only reflective awareness of that past object. It is therefore I-Consciousness that unifies past experience

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[70] *anuttarādyā prasṛtirhāntā śaktisvarupinī | pratyāhṛtāśeṣaviśvānuttare sā nilīyate ||* *TĀ* 3: 204b-205a.

[71] *TĀ* 16:250.

with the present reflective cognition (*vimarśa*). In this way, present *vimarśa*, in the form of memory, unifies itself with the past *vimarśa*, as well as the Light (*prakāśa*) of the object experienced. In addition to that, from the Śaiva perspective, the limited subject has permanent and momentary aspects. Momentary dissolves back into Consciousness immediately after perception takes place, while the permanent lasts even through the *pralaya* or dissolution.

Memory is a form of thought and thus determinative (*vikalpa*) in nature. Remembrance, further, figures in the process of creation of the thought-constructs. In any perception, for example of a tree, following the initial indeterminate perception (*nirvikalpa*), the determinate perception follows outlining all the specific elements of that tree. However, in the process of forming a perception expressed by words, the perceiver always compares the particular tree currently being perceived with trees that he has previously encountered. It is therefore memory that plays an important role in creation of *vikalpas*.

At the time of the recollection of any given experience, a conscious mind has to dive through layers of consciousness, which, because it includes all things and enfolds everything within itself, is aware of the existence of that given thing/experience. Consciousness turns inward on itself and descends to the level of *suṣupti*, which stores all the past experiences. A given thing/experience, which is the object of remembrance, is then recalled by the limited subject. The important point here is that recollection is the act of the will of the limited perceiver. It is only a given object, out of the innumerable possibilities from which subject could choose, that is recollected. From this perspective then the same 'power of remembrance' (*smṛti śakti*) combined with *mantra* and assuming the form of meditation on the Self as its object can be used to attain one's own nature. In the *Tantrāloka* Abhinavagupta writes:

> Memory, a recalling to mind, is at the root of all the modality of existence; indeed, *mantra* is its innermost nature. It is that which allows the apprehension of the deeper nature

> of these modalities when they arise. Memory induces this nature. Colouring (or taking hold of) all objective modalities, as it is present in the multiplicity of forms, it partakes of the innate nature of all things, it is Consciousness in the highest sense abiding in what has been manifested. Know that as such; it is called supreme Reality.[72]

Thus, recollection with its capacity to bring to mind past experience is not only an evidence of oneness but also a means for becoming one with the *mantra* deity. Similarly, we read in the *Śivasūtra* 1:22 that *anusandhāna*, which is necessarily preceded by the memory, enables the *yogin* to experience the potency of *mantra* (*mantravīrya*).

Seven types of bliss (*ānanda*)

Abhinavagupta describes seven different types of bliss (*ānanda*) in the fifth chapter of his *Tantrāloka* as well as in the *Tantrasāra*. His discussion is in the context of the yogic practice called *uccāra* which identifies six levels of 'repose' (*viśrānti*) which cause six different types of bliss (*ānanda*), i.e. *nijānanda*, *nirānanda*, *parānanda*, *brahmānanda*, *mahānanda* and *cidānanda*. The seventh type of bliss or *jagadānanda* is independent of the rise of *prāṇa* and repose, and is the source of all the other types of bliss. In the *Tantrasāra*, Abhinavagupta describes *jagadānanda* in the following way:

> The universal bliss (*jagadānanda*) is one blissful state which unifies all the other six states mentioned above. This universal bliss is free from rising and setting and is the repose in one's own Self.[73]

The practice of *uccāra* or the utterance of *mantra* balanced with the breath is described as consisting of the movement of the air combined with the repetition of the *mantra sauḥ*. In making the process of *uccāra* a conscious process, the *yogin* first experiences repose in

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[72] Ibid., 5:137-139 (Translated by A. Padoux).

[73] *TS* p. 23.

the void (*śūnya*) or the heart. The heart is said to be a void because of the absence of any positive entity in it. The very nature of this void is innate bliss (*nijānanda*) which the knowing subject experiences as the very nature of the Self. Therefore, at that stage of repose, the *yogin* realizes that he is free from the external existence of any knowable object. For that very reason, this type of bliss is called *nirānanda*. The repose of *nirānanda* is in the *prāṇa*. However, upon the creation of *prāṇa*, the knowing subject begins to experience objectivity through the means of knowledge. The type of bliss that arises in this state is called the 'bliss belonging to the other' (*parānanda*). At this stage, he loses the *ānanda* that belongs to the knowing subject. The objectivity fully develops with the rise of *apāna* and therefore this repose is in *apāna* or the incoming breath.

The next repose that takes place is in *samāna* where realization of the singular identity of all objects takes place, as any distinction among them dissolves. The bliss experienced here is called *brahmānanda*. The next type of bliss is *mahānanda*, so called because of its greatness. The repose here is in *udāna* where the knowing subject begins to absorb or devour objectivity. This is the stage where any distinction among objects has dissolved, which together with the means of knowledge, enters into the heart of I-Consciousness. After the *yogin* is able to take repose in *vyāna*, the all-pervasive *prāṇa*, the bliss that occurs there is free from all limiting conditions (*upādhi*). It is then that a *yogin* realizes that everything exists in identity with his own consciousness; which is to say that the universe ceases to exist as separate from the consciousness of the *yogin*.[74]

As we can see from the above, the rise of *kuṇḍalinī* is the natural outcome of the practice of *uccāra*. Therefore, on this path, the *yogin* will, according to Abhinavagupta, pass through five experiences of increasing subtlety that are closely related to the rise of *kuṇḍalinī*. These experiences, *ānanda*, *udbhava*, etc., in turn, are directly related to the *yogin*'s capability to take his repose (*viśrānti*) on the above-

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[74] For details see *TĀ* 5:43-54a.

mentioned places, i.e., *śūnya*, *prāṇa*, *apāna*, etc. These experiences are also seen as signs of progress on the path of *uccāraṇa*.

Ānanda, *udbhava*, *kampa*, *nidrā*, *ghūrṇi* and *mahāvyāpti* are the result of the practice of *āṇavopāya*. The bliss that develops here is the result of the intendedness toward I-Consciousness. When the *yogin* is able to experience the totality of the fullness of Consciousness, even for a moment, he experiences the blissful state (*ānanda*). The direct result of this experience is the arising of a firm conviction that severs his identity with the body. This conviction will create a sudden surge or upward movement of the body called *udbhava*. This upward pull makes the *yogin* experience the proximity of the Self. Therefore, the bonds of ignorance, which have up to this point been the source of the firm conviction of the identity of the body with the Self, are further loosened and as a result the body begins to shake (*kampa*). The state that follows is called *nidrā*, where the external sense organs cease their functioning and one may experience a state of sleep. However, unlike the state of sleep common to all, *nidrā* is accompanied by a state of internal alertness which slowly begins to underline all the other three states of consciousness. As this underlining awareness becomes more and more prominent, the yogin begins to experience 'dizziness' or 'whirl' (*ghūrṇate*) because he attains the state of vibrating energy. This ultimately culminates in the Consciousness of the 'great pervasiveness' (*mahāvyāpti*), the direct consequence of which is that the erroneous but firm conviction of the non-self — *śūnya*, *prāṇa*, *buddhi* or body — as the Self is destroyed. Furthermore, this conviction which perceives the Self as the non-self becomes permanently removed as the *yogin* experiences the fullness of I-Consciousness. Furthermore, in the *Tantrasāra*, Abhinavagupta explains that each of these experiences has its 'seat' in one of the body's subtle energy points, which include the centres or *cakras*: *ānanda* is experienced in *mūlādhāra*, the bulb is the location of *udbhava*, heart is where *kampa* is experienced, the palate is the place of *nidrā* while whirl or dizziness (*ghūrṇi*) is experienced at the end of the twelve (*dvādaśānta*).

Seven knowing subjects as the stages of illumination

We have seen on several occasions that according to this system, bondage is the contracted self which assumes a state of limitation as the result of *āṇava mala*. The limited knowing subject perceives difference as a result of *māyīya mala* and accumulates good and bad impressions as a result of *kārma mala*. The *kārma mala* assisted by *aṇava mala* becomes the cause of the experience of diversity in worldly existence.

Liberation (*mokṣa*), according to this system, is Self-recognition (*pratyabhijñā*) which is the realization of the identity of one's own limited self with Śiva, who is the supreme knower, the absolute subjectivity, who knows, sees, reflects, contemplates, senses, etc. all things, and is also the conscious agent that creates various types of experiences at any level of existence. The difference between re-collection (*smṛti*) and recognition is that recollection requires impressions of the past experience, while recognition, in addition to these impressions, requires the presence of the object whose real nature will be recognized. As Abhinavagupta puts it: "Recognition consists in the unifications of what appeared once with what appears now, as the judgment 'This is the same Caitra' [a man one has previously seen]. It is the cognition which refers to an object which is directly present. It is reached through the unification of the experiences."[75] In this section, we will briefly dwell on the various levels or stages of Self-realization that can be understood as stages on the path. This can be best understood through the articulation of seven types of knowing subjects (*pramātā*), whose ever-growing ability to perceive unity between the absolute subjectivity (*aham*) and objectivity (*idam*) is a clear sign of their rise on the path of illumination. This rise is rewarded, so to speak, by their abiding in ever higher and higher principles (*tattvas*).

The creation of the universe, which contains various worlds (*bhuvanas*), is the result of the freedom of the Lord. The universe,

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[75] *IPV* comm. 1:1:1.

according to Abhinavagupta, consists of one hundred eighteen worlds where various knowing subjects abide and who possess a great variety of objects for their experience. Śiva, who is the great universal (*mahāsāmānya*) or *mahāsattā*[76] permeates the entire universe, while on the other hand, lesser universals, called *kāraṇa devatās*,[77] permeate a smaller number of particulars.

Earlier, we have seen that while Śiva possesses innumerable *śaktis*, five are named as constituting His principal capacities. In the process of manifestation, these principal powers 'shine' or manifest in five distinct ways, each of which brings into existence one of the so-called five principles of the pure path. *Cit śakti* brings into existence *śiva tattva*; *ānanda śakti* manifests *śakti tattva*; *icchā śakti* takes the form of *sadāśiva tattva*; *jñāna śakti* brings into existence *īśvara tattva* and *kriyā śakti* takes the form of *śuddha vidyā tattva*. The lords of these principles are: Śiva, Śakti, Sadāśiva, Īśvara and Ananta. Each of these lords permeates its own principle as well as all the lower principles. The individual knowing subjects living in these worlds closely resemble them and are called *śāmbhava*, *śākta*, *mantra-maheśvaras*, *mantreśvaras* and *mantras*.

The creation of the impure path begins with the *māyā* principle and ends with the earth *tattva*. *Māyā* is the material cause, while *māyā śakti* is the power that manifests it. The purpose of the creation of the impure path is for the sake of the limited knowing subjects, who long for those experiences for which they are prompted to long for. Kṣemarāja in his commentary on verse 18 writes:

> That Parameśvara arranges for all the knowing subjects, from *sakala* to Sadāśiva, (to undergo) various births and deaths for the experience of pleasure (*bhoga*) and liberation (*apavarga*), which are for their own benefit, and which lead them to the attainment of their desired objects.

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[76] See notes no. 26 & 28 in translation.

[77] See note no. 65 in translation.

The singular source of this longing or desire is the subtle impression that one is incomplete and limited and at this stage is completely devoid of any objectivity, as any form of distinction among objects of desire has not developed yet. The principle of *rāga* or attachment that will develop later is firmly connected with objectivity.

It is from this *māyā* principle that the impure path is created. Out of *māyā*, five *kañcukas* or veils are created. It should be pointed out here that the function of these five *kañcukas* is different in regard to each individual. The *kalā* principle is the product of *māyā*, and grants the contracted knowing subject, who is in a state similar to deep sleep, the limited capacity of action (*kiñcit kartṛtvam*). As agency cannot be efficient without knowledge, the principle of limited knowledge or *vidyā* is bestowed on the limited knowing subject or *paśu*. As the intellect is made of the three *guṇas*, it is incapable of comprehending the reflected images in itself with discrimination. It is actually the *vidyā*[78] principle that comprehends the images reflected in the *buddhi*. The *rāga* principle binds the limited self to a particular object to the exclusion of all others. The principle *kāla* limits the *paśu* in regard to time. *Niyati*, on the other hand, limits the *paśu* to the object at hand and also in regard to causal relation. At this level of creation, Consciousness becomes suppressed because of the dominance of objectivity, as the Self becomes covered by the *kañcukas* which act as veils. When consciousness functions this way in the subtle body, this system knows it as the *puruṣa* principle. The *kalā* principle that differentiates *jñāna* and *kriyā* from itself creates *prakṛti*, which constitutes the field of the objective experience for the *puruṣa*.

In this universe consisting of 118 worlds and 36 *tattvas*, there are seven types of *pramātās* who inhabit specific *tattvas*. These *pramātās* are: *sakala*, *pralayākala*, *vijñānākala*, *mantra*, *mantreśvara*, *mantramaheśvara* and Śiva. *Sakala* knowing subjects are the gods, humans, animals, etc. who possess limited agency (*kalā*) and limited

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[78] *TS* p. 81.

knowledge (*vidyā*) which function as their *śaktis*. The *kalā* principle, which is born from the unity of *māyā* and the limited self (*aṇu*), causes *māyā* to undergo change, but it does not cause any change in the Self. For this reason, it is difficult to discern the distinction between *kalā* and *puruṣa*, as they are mutually interpenetrated. Thus, discrimination between *puruṣa* and *prakṛti*, according to this system, does not lead to liberation (*apavarga*), as it does in the Sāṁkhya system, but only to the state of existence above *prakṛti*. One can also attain discrimination between *puruṣa* and any of the *kañcukas* but will still remain within the sphere of *māyā*. It is only the capacity for discrimination between *puruṣa* and *māyā* that raises one to the level above *māyā*. *Sakala* and *pralayākala* are knowing subjects that exist below *māyā*. Those knowing subjects called *sakala* are afflicted by all the three *malas*, while among those called *pralayākala* the *kārma mala* is absent. The I-Consciousness of *pralayākala pramātās* is merged in the void in a manner similar to deep sleep and therefore '*idam*' exists only as something indistinct. Furthermore, in *pralayākala pramātās*, *kalā* and *vidyā* remain indistinct because they are devoid of any objective experience.

Vijñānākala knowing subjects have the capacity for discrimination between *māyā* and *puruṣa* and attain a condition beyond *māyā* but below *śuddhavidyā*. This state of existence is referred to as *mahāmāyā*. This kind of knowing subjects possess fullness of I-Consciousness but are devoid of *svātantrya*. In the *vijñānākala pramātās*, *kalā* and *vidyā* still persist but only in the form of residual traces. The *mantra* knowing subjects, who abide in the *śuddhavidyā* principle, experience identity in diversity. Cognition at the *mantra* level is *aham idam ca*; that is, although 'this' appears distinct from 'I', it appears as an aspect of 'I'. In *śuddhavidyā*, differentiation still exists, however it is restricted only to the sphere of objective existence. The subject possesses the fullness of I-Consciousness and therefore is free from identification with *buddhi*, *prāṇa* or the body. The *mantreśvara* knowing subjects, who abide in *īśvara tattva*, exist in the state in which both 'I' and 'this' are equally prominent and cognition at that

stage is " 'this' is 'I' ". In this state the universe is not distinct from 'I' but identical with it. *Mantramaheśvara* knowing subjects, who abide in *sadāśiva tattva*, cognize '*idam*' as being in perfect identity with *aham*. The cognition at that stage is '*ahamidam*'. This is the germinal state in which 'this' is contained in the identity with 'I'.

The means (*upāyas*)

In the sections dealing with *mātṛkā* and *mantra*, we have discussed the power ascribed to *mantra* by the Śaiva School of thought. Its power consists in the nature of a particular sound/word which gradually leads the practitioner's mind to the state free from thought-constructs (*nirvikalpa*). In this section, we will see how exactly this indeterminate state, which is ultimately identical with the Self, *parāśakti*, or the potency of *mantra*, is attained through the various means (*upāya*); that is, various practices of Śaiva yoga.

As it is widely known, the Śaiva School teaches three different *upāyas*: *śāmbhava*, *śākta*, and *āṇava*. The word *upāya* denotes the means for the attainment of the supreme human goal which this system refers to by the technical term *upeya*. All the *upāyas* have a particular purpose to accomplish directly or indirectly by leading to a state where the *yogin* is capable of attaining the practices of the higher *upāyas*. The differences among *yogins* who practice these various *upāyas* arise as a result of the intensity of the 'descent of grace' (*śaktipāta*) discussed earlier. If that descent of grace is intense, a *yogin* does not need to take recourse to any of the *upāyas*.[79] On the other hand, if one experiences *śaktipāta* in a less intense form, one needs to adopt some of these means.

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[79] It is interesting to mention here that according to Abhinavagupta, one who receives the excellently intense (*tīvra tīvra*) type of *śaktipāta* may actually drop his body instantaneously. In *TĀ* 13:129-30, he explains: An excellently intense descent of grace is by itself bestower of grace, after one drops one's body, which can take place immediately or be postponed to another moment, according to the comparative gradation of the descent itself. *tīvratīvraḥ śaktipāto dehapātavaśātsvayam | mokṣapradastadaivānyakāle vā tāratamyataḥ ||*

The *upāyas* are described as a gateway which allows a *yogin* to attain identity with Śiva. This absorption into Consciousness is called *āveśa*. When limited knowledge, which is the cause of bondage, is removed by means of practicing the appropriate *upāyas*, a *yogin* merges into Consciousness and attains identity with it. This absorption into Consciousness is known as *samāveśa* and is of three types: *śāmbhava*, *śākta* and *āṇava*. However, this removal of ignorance can also take place without any means (*anupāya*). In the *Tantrasāra*, Abhinavagupta describes the entire process in regard to the ascending flow of Consciousness as follows:

> In this process, He manifests His own Self by a dint of His own power of freedom either with or without means (*upāya*). If He manifests Himself with the means then *icchā*, *jñāna* and *kriyā śaktis* are used as the means. In this way means appear threefold and the absorption (*samāveśa*) is then divided into *śāmbhava*, *śākta* and *āṇava*.[80]

Anupāya is for the highly advanced *yogin* whose internal sense organs have been purified and who is able to transform the teacher's instruction into the actual experience of *samāveśa*. Therefore, all the teacher needs to do is instruct the disciple that he is identical with the supreme Śiva and that the totality of all creations, maintenances, and dissolutions are simply the waves of his own Consciousness. In the *Tantrāloka*, Abhinavagupta describes the nature of *anupāya* thus:

> One may ask a question: what need is there for a teaching regarding that which is free from any form? The instruction should take place only once and is then known as *anupāya*. How can this Reality devoid of any means, be (realized) without any means? These words of ours are not meant for those in whom this Reality has developed spontaneously.[81]

In other words, only those who have realized this unique state of Bhairava Consciousness can fully comprehend the words of the author. This school views Consciousness as ever-manifest and accessible to

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[80] *TS* p. 6-7.

[81] *TĀ* 2: 2-3.

all; a Reality to which nothing can be added or taken away and thus it is erroneous to view it as something to be attained by practice, because all the means culminate in no-means (*anupāya*). Furthermore, *anupāya* is the only state that completely corresponds to this Reality, since the need for practice indicates the lack of experience of Reality in its totality. Thus, properly speaking, *anupāya* is not counted as one of the three *upāyas* because a *yogin* who is capable of attaining identity with Śiva needs no external support. The brief instruction of a teacher is sufficient to establish such a *yogin* in the self-manifest Śiva, who is one's own Self. The *yogin* realizes that such nature of Śiva cannot be either attained or cognized because it is ever-present. The notion of a process for the removal of the veils of ignorance is also a manifestation of ignorance because nothing can hide that supreme Consciousness. The merging of one into the other is also impossible, as the one who is entering and the one who is entered into are not different from each other. Abhinavagupta further describes the experience of such a *yogin*:

> (For this kind of *yogin*) the entire universe is the unique Consciousness alone, beyond the mutations of time and limitations of space. Furthermore, this Consciousness is unaffected by accidental attributes; it is not restricted by shape and form; it cannot be conveyed by words, nor be described by instruments of knowledge. It is the cause (*nimitta*) of the very nature of time down to the instruments of valid knowledge manifested by His free will. In essence, it is the autonomous condensed bliss which is 'I' myself. In that innermost core of mine the universe shines as a reflection. The absorption related to the supreme Lord, of one who discerns with firm conviction in this way, is not dependent on any means. This kind of person does not need to be restrained by discipline, such as taking recourse to *mantras*, rituals, meditation, and observance of spiritual practice.[82]

[82] *TS* p. 8-9.

However, for one blessed by *śakti* to a lesser degree and therefore unable to convert this instruction of a teacher into reality, practice becomes a necessity.

Śāmbhavopāya

Śāmbhavopāya is the highest of the three *upāyas* and the *yogin* capable of practicing it is already highly advanced, requiring little practice to attain the goal. Following this *upāya*, a *yogin* is to attain identification with the 'primordial moment' (*icchā*) or *svātantrya* and thus merge into Śiva. We find an example of *śāmbhavopāya* in the *Śivasūtra* l:5, which reads, "*Udyamo Bhairavaḥ*". Kṣemarāja explains that this *sūtra* describes a sudden flash or opening out of transcendental consciousness, which is Bhairava or Śiva; that is, as that sudden flash is the means of Bhairava-Consciousness, it may be called Bhairava.[83] Therefore, this *upāya* takes place as an exercise of will; in other words, by directing one's will, the sudden emergence of I-Consciousness (*pratibhā*) occurs. The limited ego (*ahaṁkāra*) merges into the I-Consciousness and melts away. As a direct consequence, external reality ceases to exist as separate from Consciousness. The *Śivasūtra* l:6 reads: "By the union with the collective whole of *śaktis* through intensive and fixed awareness, there is the disappearance of the universe as something separate from Consciousness." Then, this flash of light or sudden emergence of I-Consciousness begins to underline all the other states, i.e. waking, dreaming and deep sleep.[84] This makes a *yogin* the master of his senses (*vīreśa*), which then become intent on absorbing the external reality with the effect that they cease to be instrumental in binding.[85] On account of this experience everything, whether external or internal, is perceived by the *yogin* as the manifestation of his own Consciousness.[86] Furthermore the will of this kind of *yogin*, who has mastered *śāmbhavopāya*, becomes attuned with *svātantrya śakti* which creates and dissolves the universe.[87]

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[83] *ŚS* p. 29-30.
[84] Ibid., sū. 7.
[85] Ibid., sū ll.
[86] Ibid., sū 14.
[87] Ibid., sū 13.

From the standpoint of *mantra*, *śāmbhavopāya* brings about the fully-enlivened potency of *mantra* (*mantravīrya*). In the *Śivasūtra* we read: "By uniting with the great lake (the infinite reservoir of divine power), (he has) the experience of the supreme I-Consciousness which is the generative source (*vīrya*) of all *mantras*."[88] Kṣemarāja, in his commentary, equates *mahāhrāda* or the great lake with *parā vāk* or *parā śakti*, which is nothing but the manifestation of Consciousness as the entire universe through its fifty *śaktis*. These fifty *śaktis* are the fifty letters of the Sanskrit alphabet constituting the *mātṛkācakra*. *Parā vāk*, as we have seen, is the potency of *mantra*. This mantric potency as *parā vāk* gives life to all the beings as it is the inner urge to create. It is the self-reflective awareness which reverberates or articulates the universe and which abides in each individual in the form of *kuṇḍalinī*. The *yogin* experiences the potency of *mantra* (*mantravīrya*) by being mentally united or uninterruptedly aware of it (*anusandhāna*). This is therefore a one-pointed act of will directed at the source of all the *mantras*.

In his commentary on the same *sūtra*, Bhāskara describes a practice more characteristic of *āṇavopāya* than *śāmbhavopāya*, consisting of the repetition of the *mantra* in accordance with inhalation and exhalation. In the course of practice, a *yogin* must find and become aware of the junction in-between two breaths. This enables him to enter the *suṣumnā* and get on the path of spontaneous rise of awareness through *kuṇḍalinī*. This rise culminates in *unmanā*, the state that transcends the mind. The ascent of the breath is the result of *ātmaśakti*. The vibration of its movement is nothing but the upward movement of the *mantra* (*uccāra*). The spontaneous movement of the *mantra* occurs by virtue of the union of the upward movement of the breath and the resonant of the silent sound (*nāda*) of consciousness that marks the merger of the vital breath with the mind. Ultimately this *uccāra* unites consciousness, speech and breath.[89]

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[88] Ibid., sū 23.

[89] *The Aphorisms of Śiva*, p. 79.

It is important to point out that Abhinavagupta places his description of *śāmbhavopāya* in the third chapter of his *Tantrāloka* because in it he describes Consciousness in terms of the phonetic energies which constitute Consciousness. In the first sixty-five verses he outlines the basic principles of the creative process, which take the form of reflection. This is followed by an account of the creation of the universe from the perspective of the phonematic emanation, which we have briefly outlined in the earlier section of this Introduction. From the perspective of the path of time (*kālādhva*), first emerge the phonemes (*varṇas*), then words and finally sentences, which are the energies that constitute Consciousness. The task of the *yogin* is, so to speak, to enfold the sentences into words, words into letters and letters into their origin, i.e., *parā vāk* or *aham*. Such a *yogin* realizes that everything is reflected within Consciousness and that nothing extraneous to it can possibly exist. The prerequisite for the practice of this *upāya* is that a *yogin* should be able to maintain the *nirvikalpa* state.

On the other hand, one who is not a *yogin*, what the tradition refers to as 'bonded soul' (*paśu*), experiences reflection differently. Such a person experiences the world through the five senses; thus, sound, ordinarily reflected in *ākāśa*, is reflected in the sense of hearing; touch, ordinarily reflected in the air, is reflected in the skin; form, ordinarily reflected in the mirror, fire, light, etc., is reflected in the eye; taste, ordinarily reflected in the water, is reflected in the tongue; smell, ordinarily reflected in the earth, is reflected in the sense of smell.

Furthermore, when contracted, the perfect I-Consciousness shines as *citta*;[90] or we can say that the eternal I-Consciousness reflects in the limited self, *puruṣa*. The light the *puruṣa* reflects in the *buddhi*, along with the reflection of the images of *prakṛti* that enter through the senses. Thus, the unavoidable result of these reflections is limited knowledge in the form of *vikalpa*. For that reason, any thought, such

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[90] See note no. 132 in the translation.

as 'freedom' or 'liberation', etc., at that stage is unavoidably the product of *citta* and therefore unable to cast off objectivity; or, in other words, it always shines as *vikalpa*. In the *Vijñānabhairava* we find the following verse:

> There is neither bondage nor liberation for me; they are just like evil spirits for the fearful. This (world) is like a reflection in the mind, just as the sun is reflected in the water.[91]

Thus, the experience of those in bondage, that is, those in whom the universe appears as a reflection in *buddhi*, is the attachment to all sorts of notions, such as 'bondage' and 'liberation', etc; on the other hand, these notions do not exist for those who are liberated. Swami Lakṣman-joo explains that for those who are free, such notions do not 'shine' or 'manifest' because they both belong to the 'cycle of the world'; from the perspective of the liberated-while-living (*jivanmukta*), the universe shines as a reflection in Consciousness. It is the experience of *śāmbhava samāveśa* that the whole 118 worlds or 36 *tattvas* are reflected in God-consciousness.[92]

Śāktopāya

This *upāya* is also known under synonyms, such as *mantropāya*, *bhāvanopāya*, *jñānopāya*, etc. The main instrument of this *upāya* is *mantra* and its repetition. It is *citta* which reflects or contemplates the nature of the supreme reality (*cetyate vimṛśyate anena paraṁ tattvam iti cittam*) by identifying with the *mantra* to the extent that it becomes one with it until ultimately they both merge into I-Consciousness, which is another name for Śakti. Because the ultimate effect of contemplation on the supreme Consciousness is merging with Śakti, this particular means is called *śākta*.

If one is unable to attain the *nirvikalpa* state by a mere act of his will, "then the course of creative contemplation (*bhāvanā*), preceded

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[91] *VB* 135.

[92] *Vijñāna Bhairava: The Practice of Centring Awareness*, p. 161.

by the right reasoning (*sattarka*), studying of the appropriate *āgamic* text and instruction by a teacher become essential".[93] Further on in the same chapter of the *Tantrasāra*, Abhinavagupta reiterates that it is because of the thought-constructs that living beings wrongly conceive themselves as being bound. At this point, we should carefully examine Abhinavagupta's understanding of the characteristics of thought-constructs (*vikalpas*) and their place in relation to the I-Consciousness.

The Śaivas formulated a position that refutes those of the other dominant theological system in Kashmir: Theravada Buddhism. For the Buddhists, *vikalpas* or 'though-constructs' are ultimately unreal and must be purged in order to attain liberation. In contrast, the Śaivas argue that though-constructs are real, in a qualified sense, and are used as means in the pursuit of liberation. The perception/cognitions offered to us through thought-constructs are as real as those that we experience in a pre-discursive moment.[94] Without the variety they create, Consciousness would be a motionless unity, and not different from a crystal or any other source of light.[95] Instead, the Śaivas experience I-Consciousness as the possessor of absolute freedom. It is not merely *sat-cit-ānanda* of the Vedānta School, for in the Śaiva view, without its inherent freedom, Consciousness would always be only another object.

It is because of that freedom in doing and knowing that Consciousness limits itself and becomes something that it is not, i.e. becomes devoid of freedom and therefore limited. I-Consciousness that contains everything within itself is that continuous movement, inasmuch as it creates and dissolves everything within. Thus, the freedom of I-Consciousness consists as much of differentiation as it does of unity. This differentiation is always within that 'I' and therefore never separate from Consciousness. The *pañcakṛtyas* of Śiva, i.e. creation, maintenance, withdrawal, obscuration, and grace

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[93] *TS* p. 21.

[94] See note no. 131 in translation.

[95] *IPK* I:5:11.

are also contained within Consciousness which is one's own Self. These *pañcakṛtyas* are a continuous process within the 'I'. Multiplicity is therefore only an expression of the infinite power of freedom of knowing and doing belonging to the supreme knower. Furthermore, I-Consciousness is not divided by time and space, as time and space are contained within it.

The external world exists insofar as it rests in Consciousness, i.e. as thought gives rise to it. The existence of I-Consciousness cannot be proved or refuted because it precedes these two notions; its negation would do nothing more than affirm the existence of the subject.[96] Likewise, positive proof is impossible because this 'I' cannot be expressed or conceived by any particular word or thought, although every word points at it. Any 'I' that could possibly be conceived and expressed by thoughts and words does not reach the supreme 'I'; any specific form is only an image in which the real 'I' has expressed itself; it is a voluntary creation into which that 'I' transformed itself. The 'I' always remains beyond perception, as it is the supreme knower itself. In the *Śivasūtra* we read:

> Just as (when) one tries to jump over the shadow of one's head with one's own feet, the head will never be at the place of one's own feet, so also is with the highest knower (*baindavī kalā*).[97]

These images or thoughts are not useless and unreal. As we have seen earlier Kṣemarāja said: "*cetyate vimṛśyate anena paraṁ tattvam iti cittam*".[98] Thus, the 'I' which is beyond thought-constructs uses these very thought-constructs to recognize itself as I-Consciousness. The *śāktopāya* is meant to remove the contracted (*saṁkoca*) knowledge caused by *āṇava mala*. The practices that come under this *upāya* are purely mental and the main objective of these practices is to purify thought-constructs so that they get transformed into pure thought-constructs (*śuddha vikalpa*).

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[96] For the discussion on this subject see Abhinavagupta's commentary on the *ĪPV* 1:1:1.

[97] *ŚS* p. 14.

[98] *Ibid.*, comm. on sū 1:1.

Now, we need to examine the nature of *śuddha vikalpa* or pure thought-construct and the process by which an impure or *aśuddha* thought becomes pure; in other words, what does the notion of purity mean with respect to thoughts and how does an impure thought become pure? We have already mentioned in the previous section that Abhinavagupta defines impurity as a wrong notion that makes one see the world as separate from Consciousness, and purity as one's ability to experience the objective existence in identity with Consciousness. But the question that naturally arises here is: aren't thought-constructs by definition impure, as they are merely reflections in *buddhi*?

In answering these questions, Abhinavagupta points out that neither purity nor impurity are the essential nature of the object because, if this were so, the process of purification taught in the *śāstras* would have no effect, as the innermost nature of a thing cannot be changed. He writes:

> Even admitting that things exist outside of us objectively, purity and impurity cannot be considered as an objective characteristic of the thing, as for example blueness, but rather as a characteristic of the subject, for he and no one else perceives the unity and multiplicity of Consciousness.[99]

The notions of purity and impurity have to be recognized as the determination of a subject with respect to a given object. This is why whatever might be pure according to one *śāstra* is not necessarily so for others. Abhinavagupta explains:

> Even admitting that purity and impurity are an objective characteristic of the thing, their condition would still be dependent upon the subject, caused by it. Alcohol, for the sacrificer in the *Sautrāmaṇī* (Vedic sacrifice related to the god Indra) is pure, for others it is impure.[100]

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[99] *TĀ* 4: 244b-5a.

[100] Ibid., 245b-246a.

Thus, whatever is seen as identical with the supreme Subject is pure and whatever is seen as separate is impure. Furthermore, to those who see the entire universe as identical with Consciousness, the notions of purity and impurity do not arise.[101] Following this line of reasoning, even the notion of purity as conceived by other *śāstras* is, in the ultimate analysis, an impurity because it is the result of the fluctuations of the mind, which are nothing but thought-constructs (*vikalpas*). When, on the other hand, these *vikalpas* are purified, such notions disappear. Next, we will examine how thought gets purified and how is it instrumental in revealing Reality.

Abhinavagupta emphasizes that since Consciousness is the highest Reality, it cannot be attained by any kind of practice because it is self-shining, permanently arisen (*satatodita*) and free from any limitation of time and space. Therefore, what could be attained by the limbs of *yoga* in regard to consciousness? Abhinavagupta explains:

> In this context, we can say that no other direct means but reasoning, which is the light of pure knowledge, can serve as the limb of *yoga*. For example, *tapas*, etc., belonging to the *niyama* group, *ahiṁsā* etc., belonging to the *yama* group, the various types of *prāṇāyāma*, etc., all of them are (finally) based in objective existence. Therefore, what could their role be in regard to Consciousness? Even *pratyāhārā* only renders excellence on the level of the senses, i.e., the instruments of knowledge and action. In the same way, *dhāraṇā*, *dhyāna* and *samādhi*, if practiced gradually and in this particular order, could grant to the meditator the (experience of) identification with the object of his meditation. However, meditation (practice) on the supreme Reality, which is identical to Śiva and is one's own innate nature, is not at all possible. The practice of one who is established in Consciousness is the process of steadily establishing *prāṇa*, intellect and body in it. This is like (this is not different from) carrying a burden,

[101] See *TĀ* 4:240.

> studying the real meaning of the *śāstras*, or practicing dance. In the case of Consciousness however, nothing can be added or taken away from it. Therefore, how can practice (in regard to Consciousness) be possible? [102]

The practice of *yoga*, like any other practice, such as lifting heavy weights, study of *śāstras*, or dance helps the practitioner attain expertise in regard to the limited area of endeavour. No amount of practice, however, can add or take away anything from Consciousness, which is ever-shining and changeless. In the examples above, *pratyāhāra* is the practice of withdrawing the senses from external objects; however, in regard to the ever-present Consciousness any kind of withdrawal is simply not possible. In the same way, the practices of *dhāraṇā*, *dhyāna* and *samādhi* are each inevitably related to the attainment of some limited object, whereas Consciousness itself cannot be attained.

Abhinavagupta makes it abundantly clear that the highest limb of *yoga*, the only direct means of attaining the goal, is *sattarka* or 'right reasoning'. The attainment of right reasoning is the result of either spontaneous knowledge arising in a person, which is considered to be the result of initiation by the goddesses of Consciousness; or through the instruction of a teacher and study of the *śastras*. Abhinavagupta describes this process in the following way:

> As for what is said in the *Kiraṇāgama*, namely that knowledge arises from the teacher, from the scriptures and from oneself; this is to be noted: the second type of knowledge is superior to the first, and the third to the second, because each preceding one is the instrument of the posterior one.[103]

Furthermore:

> The role of a teacher is to select an appropriate *āgama* text for a disciple to study. The role of the *āgama*, on the other hand, is to give rise to the proper type of *vikalpa* (*śuddha*

[102] *TS* p. 23-4.

[103] *TĀ* 4:41b-42a.

> *vikalpa*) which is instrumental in generating the series of homogenous thoughts free from doubt. This series of homogeneous determinate thoughts is called right reasoning (*sattarka*). And this right reasoning is called creative contemplation (*bhāvanā*).[104]

As this purified type of *vikalpa* arises, it neutralizes the impure type of *vikalpa*, which is the cause of bondage. These new, pure thoughts become instrumental in taking one's awareness in the direction of increasingly subtle awareness which ultimately leads to the attainment of one's own nature. The innermost nature (*svabhāva*) of the limited subject is the very nature of Consciousness, which is called the indeterminate (*nirvikalpa*) state. The process of purification is carried out by means of *mantras*, etc., which are then imposed on that *svabhāva*. Continuously listening to and studying about the nature of the Self, contemplating its nature, and meditating on it helps to create the layers of pure thought-constructs, which through practice become more and more distinct. In the *Tantrāloka*, Abhinavagupta describes this process of the purification of thought-constructs in the following way:

> The one desirous of entering the *nirvikala* nature of (Parameśvara), which we have described in the preceding chapter, should first of all purify thought-constructs. A differentiated thought, once purified, generates in effect another differentiated thought, purified by itself, this (produces) another similar to itself, (and) this yet another one, and this another one of the same kind. The purity which is found in these four forms of differentiated thinking is of an ever greater clarity, i.e., not manifest, more manifest, in the process of becoming manifest and manifest. In the next stage, it then becomes even more manifest in order to become, finally, fully manifest. In all these moments, from the first on, are noted then various intermediate gradations. Thus, the result of this purification is that finally Consciousness, nourished by the above-mentioned pure

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[104] *TS* p. 23.

vikalpas, attains the purity whose essential nature is freedom from differentiated thought. Therefore, the Light of Bhairava, innate with Consciousness, becomes finally manifested in all its evidence in those who over and over reflect its nature.[105]

This pure thought-construct is contrary in nature to impure thoughts in the form of convictions such as: "I am limited", "I am ignorant", or "I am in bondage". *Śuddha vikalpa*, on the other hand, is a firm conviction of one's identity with Śiva:

> The supreme Reality is unlimited by nature and is composed of undivided singleness of Consciousness. It transcends all the principles of limited nature and terminates in Śiva. This renders stability to all, and is the vitality of the universe. The universe throbs with life by it and that is 'I' (*aham*). Therefore, I am both transcendent and immanent.[106]

Now, the question arises: if the supreme Reality is everywhere, self-manifest and omniform, and it cannot be attained by any kind of practice, then how can it be attained by the *sattarka*? The answer that Abhinavagupta gives is that *śuddha vikalpa* also cannot give or take anything from Consciousness; however, it functions in such a way as to gradually remove the notion of duality. Furthermore, Abhinavagupta points out that even that notion of duality is not different from Consciousness, but only ignorance of one's own nature. In the *Tantrasāra* we read:

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[105] *anantarāhnikokte'sminsvabhāve pārameśvare |*
pravikṣuhurvikalpasya kuryātsaṁskāramañjasā ||
vikalpaḥ saṁskṛtaḥ sūte vikalpaṁ svātmasaṁskṛtam |
svatulyaṁ so'pi so'pyanyam ||
caturṣveva vikalpeṣu yaḥ saṁskāraḥ kramādasau |
asphuṭaḥ sphuṭatābhāvī prasphuṭansphuṭitātmakaḥ ||
tataḥ sphuṭataro yavadante sphuṭatamo bhavet |
asphuṭādau vikalpe ca bhedo'pyastyāntarālikaḥ ||
tataḥ sphuṭatamodāratārūpyaparibṛṁhitā |
saṁvidabhyeti vimalāmavikalpasvarūpatām ||
ataśca bhairavīyaṁ yattejaḥ saṁvitsvabhāvakam |
bhūyo bhūyo vimṛśatāṁ jāyate tatsphuṭātmatā || *TĀ* 4:2-7.

[106] *TS* p. 21.

> The supreme essential nature has self-shining innermost nature (*svabhāva*), which assumes the state of ignorance through its own freedom. Then, gradually, by forsaking it, it first becomes intent on blossoming, then it begins to blossom, and finally it becomes fully blossomed. Thus, by shining, following this sequential order, it manifests itself in its fullness. This shining is the very nature of the Lord, and for that reason the limbs of *yoga* cannot be direct means. However, reasoning (*tarka*) here is of great importance, and right reasoning (*sattarka*) alone is the direct means. This right reasoning is the pure cognition (knowledge) (*śuddha vikalpa*), which gets purified through different means. As for example through oblation (*yāga*), offering of food into the fire (*homa*), repetition of *mantra* (*japa*), religious observances (*vrata*), *yoga*, etc.[107]

The practice of *tarka* here seems to refer to the discriminative knowledge which enables a *yogin* to discern what is to be abandoned and what is to be accepted (*heyopadeya*). Abhinavagupta takes *heya* to be every *śāstra* which does not lead one to the unification with Śiva. According to him, it is the principle *rāga* that binds people to other *śāstras*, such as that of the Sāmkhya, the Vaiṣṇava, etc. This *tarka* is seen as the counterbalance to this principle of *rāga*. *Sattarka* is the continuous flow of a homogeneous, pure thought-construct, which is the result of its contact with *śuddha vidyā*. It is through the grace of *śuddha vidyā* that one becomes capable of taking refuge in *cit śakti*. This *sattarka* culminates in *bhāvanā* or creative contemplation or visualization. Abhinavagupta writes the following in regard to *bhāvanā*: "It is through *bhāvanā* that passed objects (the objects that have gone to rest in the past) and therefore are indistinct are now made as if present, by rendering them distinct."[108]

The imagination or visualization plays an important role in *bhāvanā*. One is to imagine oneself as being identical with Śiva or the external world as being part of Śiva's body. However, as the nature of thought is to fluctuate one would drift away from the object

[107] Ibid., p. 25.

[108] Ibid., p. 23.

of imagination or visualization. Therefore, it seems that continuous repetition by redirecting the attention to the same mental process plays an important role in this process, as the continuous repetition creates layers of pure thought.

Āṇavopāya

We have seen in the above discussion that *śāmbhavopāya* is *nirālamba upāya*; that is, there is no object or support on which *citta* is fixed. We have also seen that in *śāktopāya citta* is not fixed on any object, but rather dwells on the deeper aspects of the *mantra*, and *parā vāk* which is its potency (*vīrya*). Thought-constructs get purified by themselves, without depending on any external means. Then, when pure thought-constructs (*śuddha vikalpas*) are created by the contact with the principle of pure knowledge (*śuddha vidyā*), *vikalpas* get transformed into *cit śakti*, which manifests the knowledge related to that very *śakti*. In *āṇavopāya*, on the other hand, the limited knowing subject (*paśu*) focuses his practice on another limited object, such as *buddhi*, *prāṇa*, body, external objects, etc.

We have seen that the removal of thought-constructs is the essence of successful practice. In the beginning of the fifth chapter of the *Tantrāloka*,[109] Abhinavagupta explains that when the thought-constructs cannot be purified by themselves, then one needs to rely on other limited means. This practice is meant for those limited knowing subjects (*aṇu* or *paśu*) who are not intensely blessed by Śakti. A *paśu* is essentially Consciousness, possessing total freedom in doing and acting, but because of the limiting nature of limited knowledge, loses his freedom. There are many classifications of *paśus* by virtue of the variety of the 'descent of grace' (*śaktipāta*). We have seen that the right form of reasoning does not arise in all, and for that reason instruction by a teacher and study of the *āgamas* become necessary. However, in those who do not possess the right understanding of the *śāstras*, *sattarka* does not develop, and they have to

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[109] See *TĀ* 5:3-4.

rely on other means, such as *buddhi*, *prāṇa*, body and other external objects. For those who are convinced that the intellect is the Self, meditation is the most suitable means; for those who believe that *prāṇa* is the Self, *uccāra* is the most suitable means; and for those who are of the opinion that the body is the Self, practice related to the body and the external objects are most suitable means.

In the remaining portion of this Introduction we will only deal with meditation (*dhyāna*) as taught by Abhinavagupta because we have already dealt with the practice of *uccāra* in the section that discusses the seven types of bliss and related experiences; that is, *ānanda*, *udbhava*, *kampa*, *nidrā*, *ghūrṇi* and *mahāvyāpti* which are the result of the practice of *uccāra*.

Dhyāna

Abhinavagupta describes the nature of *dhyāna* in the fifth chapter of his *Tantrasāra*, which is primarily devoted to *āṇavopāya*. He begins by pointing out that the self-shining supreme Reality exists externally in all the principles, and that all the principles are internally contained in the heart of Consciousness. The meditator begins by first meditating on the unity of the knower, knowledge, and known in the core of his heart. He is supposed to persist with meditation in this way till the distinction among them fully dissolves. As a result of this, the three begin to shine as one Light or fire of Bhairava fanned by the air in the form of meditation. This fire of Bhairava is to be conceived as being surrounded by the twelve flames of energies. The supreme subject is said to be encircled by these twelve energies. They are conceived as being associated with creation, maintenance, dissolution and nameless (*anākhya*). This *anākhya* is unlimited and unrestrained for which reason it is joined with the first three. In this way the number of flames becomes twelve.

The meditator then conceives these fires as assuming the form of a wheel which then through the outlets, such as eyes, etc. emerge and take repose in the external objects. Then through the practice of *bhāvanā*, the meditator should pour them into the fire of

Consciousness by withdrawing *prameya* into *pramāṇa* and *pramāṇa* into *pramātā*. In this way, by moving from the highest subject to the external objects and from the object back to the subject the difference between the external and internal disappears. Abhinavagupta writes:

> The person who persists with this practice of meditation attains firm conviction that the series of creation, maintenance and dissolution are in essence nothing but his own Consciousness, which in reality is freedom (*svātantrya*) shining as creation, etc., belonging to one's own innate consciousness. In this way, one realizes the state of Bhairava without delay.[110]

The nature of the descent of grace (*śaktipāta*)

Broadly speaking, all the schools of Śaivism agree that the 'descent of grace' (*śaktipāta*) is the cause of liberation; however, there is disagreement about its nature and cause. This debate is reflected in verses 117-8 of the *Stavacintāmaṇi*, which present the primary arguments and counterarguments in the debate between the dualist Śaiva Siddhānta school and the nondual Śaivism of Kashmir.

According to the Śaiva Siddhāntas, 'ignorance' (*mala*) is a 'substance' (*dravya*) that hides the omniscience and omnipotence of Śiva.[111] A limited knowing subject is known as *aṇu* on account of its connection with ignorance (*mala*). *Mala* is beginningless and the relationship between the two is also beginningless,[112] as it has no cause. This ignorance is only of one kind, but it affects each individual soul (*aṇu*) with distinct aspects of its power. This explains why all limited knowing subjects don't attain liberation (*mokṣa*) when one individual is liberated. Furthermore, *mala* is insentient and is the cause of the association of *māyā* and *karman* with the Self. In the *Vidyāpāda* section of the *Svāyambhuvasūtrasaṁgraha* 2:22 we read:

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[110] *Ibid.*, p. 37. [111] *BK* 124 b. [112] Ibid., 1:32b.

> *Mala* is without beginning, resides in the soul (*pauruṣī*), ends in liberation, is without transformation, innate; it is not born from *māyā* and from activity, even though it ends at the time of liberation, because of its dissimilarity.

In his commentary on this verse, Sadyojotis emphasizes that the compound word *muktyanta* or 'ends in liberation' doesn't mean destruction of the *mala*, as it is eternal, but that it simply stops acting as a bond in the individual.

Now, the concealing veil of ignorance (*mala*) needs to be removed if a limited knowing subject is to regain his real nature, which is omniscience and omnipotence. The removal of the veil of ignorance which occurs when the *śakti* descends on *aṇu* (*śaktipāta*) is, in the system of the dualist Śaiva Siddhānta, called liberation. The descent of grace (*śaktipāta*) prompts one to take initiation (*dīkṣā*) without which the concealing power of *mala* cannot be removed. Once the *aṇu* attains liberation, the soul gains similarity but not identity with Śiva. In the same section of the *Svāyambhuvasūtrasaṁgraha*, we read:

> Initiation (*dīkṣā*) alone rids (the soul) from this protracted bond obstructing the higher liberation, and leads upwards to the Light of Śiva. For this agent of experience to whom Śiva's radiance has been brought, there is no more state of experiencer, nor of having a function, nor of acting under the Lord's will. The soul which has received *dīkṣā* has gone beyond the worlds of *bhava* and *udbhava*, and there remains similar to a flame which does not tremble, because it is liberated, it has its Śiva-nature manifested, it has accomplished its task.[113]

Liberation occurs on account of the descent of *śakti* which follows the will of God.

> Now, the prime God of gods, Śiva, whose effulgence is immeasurable, has *śakti* which gives grace to all, efficient, endowed with force. This unique *śakti* is well-established

[113] *Svāyambhuvasūtrasaṁgraha* 2:24-26.

> in manifold divisions following Śiva's desire; she rules the lords of *vidyās* and *avidyās*; she shines in a domain beyond *bhava*.[114]

The descent of grace occurs on account of the will of the Lord supported by the equilibrium of *karmans* or *karmasāmya*. This equilibrium of *karmans* occurs when two mutually opposing but equally strong actions mature or bear fruit at the same time, and because they are of equal strength they are unable to bring their results to fruition or manifest consequences. When this condition develops, they 'block' or prevent other *karmans* from bringing their results to fruition, which allows for the proper manifestation of *jñāna* and *kriyā śaktis*.

The nondual Śaivas disagree with this theory. For them *mala* is not a substance, but limited or contracted knowledge. We have already seen that according to this system, *mala* is of three types: *āṇava*, *māyīya* and *kārma*. The *āṇava mala* is the impurity inherent in the soul that conceals or hides the omniscience and omnipotence of absolute Consciousness (*cit*). This obscuration, however, is the result of the free Will of Śiva who takes on the limited forms of various subjects and objects; therefore nothing different from Śiva can exists. Abhinavagupta clarifies this in his commentary on the *ĪPK* 3:2:7: "According to this system, the Lord himself, who possesses absolute freedom, desiring to become 'that' becomes 'that'; in reality nothing different from Him exists."

From this perspective, what we call 'life' is nothing but the process in which Śiva, having assumed all limited forms, rediscovers His own original all-knowing and omnipotent Self, by undergoing innumerable experiences, births and deaths. For a limited knowing subject this rediscovery or recognition of one's own essential nature is called liberation (*mokṣa*). However, liberation here is the result of the freedom of the Lord and not the result of any particular action performed by the individual. If liberation were the result of individual action then *śaktipāta* would not be different from any other

[114] Ibid., 3:1-2.

ordinary action and would produce new *karman* that would require the subject to experience its results.

If on the other hand, the Will of the Lord were the cause of *śaktipāta*, as the Śaiva Siddhānta School believes, that would entail the fallacy of mutual dependency and would also indicate the impartiality of the Lord. Furthermore, the Śaiva Siddhānta School is not correct to assume that mutually opposed actions possessing equal force could balance each other in order that the descent of grace might occur (*karmasāmya*). This view is not justified because all actions occur in sequence and therefore it is impossible for them to mature at the same time. Even if it is accepted that they might balance each other, the question still remains if other actions, which are not opposing each other, would continue to bring their results to fruition. If actions that are not contradictory to each other would also stop bearing fruit, then one would drop one's body. Furthermore, it would be incorrect to say that only those actions bestowing the fruits of birth and life span are not suspended, and that only those acts that grant the experience of happiness and suffering remain suspended.

Thus self-recognition, according to the nondual Śaivism of Kashmir, is the result of the freedom of the Lord, independent on anything outside of Himself. This process of recognition can either occur instantaneously, as in the case of *anupāya*, or gradually, which requires initiation (*dīkṣā*), yogic practices, performance of ritual, etc. The choice of the practice would directly depend on the intensity of the grace of an initiate.[115] On the subject of the nature of *śaktipāta*, Abhinavagupta concludes: "It is not proper to ask why only to that particular person the descent of grace occurs. This is simply because the great Lord shines in that particular way."[116]



[115] See note no. 121 in the translation.

[116] *TS* p. 119.

ओं नमः स्वात्मामृतवपुषे परमशिवाय ।।

Aum̐ Salutations to Parama Śiva,
whose form is the nectar of one's own Self

अथ

स्तवचिन्तामणिः ।

Stavacintāmaṇi

श्रीभट्टनारायणविरचितः ।

Composed by the Revered Bhaṭṭa Nārāyaṇa

श्री क्षेमराजकृतविवृत्युपेतः ।

Along with the Commentary called Vivṛti by
the Revered Kṣemarāja

Translated from Sanskrit with Introduction and Notes by

Boris Marjanovic

MAṄGALA VERSES:

प्रकाशमाने परमार्थभानौ
नश्यत्यविद्यातिमिरे समस्ते ।
तदा बुधा निर्मलदृष्टयोऽपि
किंचन्न पश्यन्ति भवप्रपञ्चम् ।।१।।

1. When the totality of the darkness of ignorance is consumed by the sun of the supreme Reality which always shines, then the awakened ones, having developed pure vision, do not experience the world of transmigration, even in the smallest measure.

नमः शिवाय सततं पञ्चकृत्यविधायिने ।
चिदानन्दघनस्वात्मपरमार्थावभासिने ॥२॥

2. Salutations to Śiva, who shines as the supreme Reality of one's own Self, who is the singularity of Consciousness and bliss, and who incessantly carries out five acts.[1]

अन्तः स्पन्दान्दोलनानन्दसंपद्
बाह्यस्पन्दामन्दसंदोहिनीभिः ।
संविद्धाराधोरणीभिः समन्तात्
सिञ्चन् विश्वं स्वात्मशंभुर्नमस्यः ।।३।।

[1] The expression 'five acts' (*pañcakṛtya*) refers to the five acts incessantly performed by Śiva: creation, maintenance, withdrawal, veiling of the Self, and the act of grace.

3. That Śambhu — who is one's own Self and who deserves our worship — creates the universe in all directions with the stream of the unobstructed flow of Consciousness, which is flowing out uninterruptedly as the external flow of *spanda*,[2] which attained the wealth of bliss (in the form) of the inward flow of *spanda*.

नारायणः स्वहृदयाम्बुनिधेर्विवेक-
भूभृद्विमर्दरभसोच्छलितं यदेतत् ।
श्रीशंकरस्तुतिरसायनमाचकर्ष
तच्चर्वणादिह बुधा विबुधा भवन्तु ॥४॥

4. Bhaṭṭa Nārāyaṇa wrote (lit. 'squeezed out') *rasāyana*, in the form of praise for Śrī Śaṁkara, which has forcefully and suddenly come out by the churning of the ocean of his own heart, by means of the mountain of his knowledge. May those who are intelligent become god-like by tasting this *rasāyana*.



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[2] *Spanda* is the stir developing in *ānandaśakti* which appears as a result of the desire for externalization. This stir is not physical or mental activity but a 'slight movement' (*kiñcit calana*) or 'throb' inherent in the otherwise motionless Parameśvara, which unfolds into creation, and which brings that creation again into the identity with the Self.

इह स्तोत्रादौ स्तोत्रकारः सर्वोपनिषत्प्रदर्शितसत्संप्रदायोद्घाटनमुखं स्वात्मपरमार्थपरमेश्वर-स्वरूपसमावेशं व्युत्थाने विम्रष्टुमाह

Beginning with the very first verse the author reflects on the nature of absorption (*samāveśa*) in Parameśvara, who is one's own Self even in the course of ordinary daily activities (*vyuthāna*),[3] which is manifested by the noble tradition of teachers as shown in all the *Upaniṣads*.

सुगिरा चित्तहारिण्या
पश्यन्त्या दृश्यमानया ।
जयत्युल्लासितानन्द-
महिमा परमेश्वरः ।।१।।

1. Let that Parameśvara — who unfolds the 'glory of bliss' (*ānanda*) that is *parā vāk,* being shown by *paśyantī*, which is noble speech that attracts the mind — be victorious.

प्रकाशानन्दरूपः परमेश्वरः परमानन्दात्मकस्वातन्त्र्यशक्तिस्वरूप-परावागालिङ्गितमूर्तिः अनयैव शक्त्या शिव-मन्त्रमहेश्वर-मन्त्रेश्वर-मन्त्र-विज्ञानाकलात्मशुद्धाध्वप्रमातृमयीं भारतीं वाचं पश्यन्तीं, मण्डलि-श्रीकण्ठ-क्रोधेश-वीरभद्र-शतरुद्रानन्त-भुवनेश्वरप्रथात्मिकां मध्यमाम् एतदतिरिक्त-भुवनेश्वर-विचित्रप्रलयाकल-सकलनिष्ठां तत्तन्नानारूपप्रपञ्चपराभासां पूर्वपूर्ववाक्छ-क्तिव्याप्तां वैखरीं च वाचां स्वभित्ताववभासयन्, अवरोहक्रमेण विश्ववैचित्र्यमारचयति । इत्थं च वैखरीप्रधान-

[3] *Vyuthāna* is the state of ordinary experience of the waking state of consciousness. The author expresses his desire to attain that state in which the absorption in Parameśvara (*samāveśa*) persists even in the state of *vyuthāna*; this condition is also known under the name of *turyātīta*. For *vyuthāna* see note 39.

सकलप्रमातृपदेऽपि यथोक्तव्याप्तिकपर-परापर-मध्यमाख्यवाक्त्रयांवियोग एव । अत एव अनुजिघृक्षुः भगवान् वैखरीमध्यमाप्रशमनपुरःसरं पश्यन्तीदशामुन्मज्ज्य यथोक्तानाश्रितशिवपर्यन्तव्याप्तिकां तां वेद्यत्वेन आभास्य वेद्यवेदकस्वात्मसत्ताम् आरोहणक्रमेण आवेशयन् भक्तिभाजः, सर्वोत्कर्षेण वर्तते, -इत्ययमत्र वाक्यार्थः ।

पदार्थस्तु-परमः,-चिदात्मरूपः ईश्वरो जयति-स्वधरान्तशेषविश्वोत्कर्षेण वर्तते, कीदृक्? वैखरीमध्यमापेक्षया शोभना व्यख्यातपरमार्था या इयम् अविभागाक्रमसततावभासरूपा मध्यमादिवाग्व्यापिनी पश्यन्ती, तया दृश्यमानया-स्फुटम् उन्मग्नरूपत्वेन स्फुरन्त्या, अत एव बुद्ध्युपारूढसक्रमसंकल्पविकल्पकारि मध्यमात्मकं चित्तं, तदनुषङ्गेण च वर्णव्यञ्जकवैखर्याश्रयं प्राणमपि ताच्छील्येन हरन्त्या-निःशेषं प्रशमयन्त्या, दृश्यमानया च-अनाश्रितपर्यन्ते रूपे वेदकताप्रशमनेन वेद्यात्मनैव अवभासमानया हेतुभूतया उल्लासितः,-प्रत्यभिज्ञापदवीं नीतः परावागात्मा आनन्दमहिमा येन, विकल्पप्रशमनपुरःसरं पश्यन्तीभूमिमुन्मज्ज्य तद्धाराधि-रूढानाश्रितपदवीमपि वेद्यत्वेन आभास्य परमानन्दात्मक-परमाद्वयपरमप्रमातृता-मुन्मीलयन् अनुगृह्णाति परमेश्वर इत्यर्थः । अयमेव च सर्वरहस्येषु सारभूतः समावेशोपाय आम्नातः । यथोक्तं श्रीमालिनीविजये

'अकिञ्चिच्चिन्तकस्यैव गुरुणा प्रतिबोधितः ।
उत्पद्यते य आवेशः शांभवोऽसावुदीरितः ।।'

इति । अस्मत्परमेष्ठिना श्री प्रत्यभिज्ञाकृतापि

'विकल्पहानेनैकाग्र्यात्क्रमेणेश्वरतापदम् ।'

इति । श्रीज्ञानगर्भेऽपि

'विहाय सकलाः क्रिया जननि मानसीः सर्वतो
विमुक्तकरणक्रियानुसृतिपारतन्त्र्योज्ज्वलम् ।
स्थितैस्त्वदनुभावतः सपदि वेद्यते सा परा
दशा नृभिरतन्द्रितासमसुखामृतस्यन्दिनी ।।'

इति । यथा कयाचित् हृदयहारिण्या तरुण्या प्रियतमानुरञ्जकमधुरगिरा परस्परानुरागवशतः साभिलाषं दृश्यमानया, पश्यन्त्या च, उदञ्चद्रोमाञ्चादिसकलसात्त्विकभावदर्शनोन्नीयमानानन्दमहिमा कश्चित् ईश्वरो जयति; तथा व्याख्यातक्रमेणायमपि

परमशिवात्मा स्वात्मा,-इत्यनुरणनशक्त्या श्लेषध्वनिः । पश्यन्त्यादीनां स्वरूपं तत्रभवता भर्तृहरिणा उक्तम्, यथा

'अविभागा तु पश्यन्ती सर्वतः संहृतक्रमा ।
स्वरूपज्योतिरेवान्तः सूक्ष्मा वागनपायिनी ।।
केवलं बुद्ध्युपादाना क्रमरूपानुपातिनी ।
प्राणवृत्तिमतिक्रम्य मध्यमा वाक् प्रवर्तते ।
स्थानेषु विवृते वायौ कृतवर्णपरिग्रहा ।
वैखरी वाक् प्रयोक्तृणां प्राणवृत्तिनिबन्धना ।।'

इति ।।१।।

Parameśvara, who is of the nature of Light and Bliss, embraces *parā vāk*,[4] which is His own Self, and nothing but His power of freedom (*svātantrya śakti*), in the form of supreme Bliss. Parameśvara creates the variegated universe in descending order on the screen of His own consciousness. First, He creates the noble speech (*bhāratī*), which is *paśyantī*,[5] containing within itself all the knowing subjects (*pramātā*) abiding in the pure path (*śuddhādhva*), i.e. Śiva, Mantramaheśvara, Mantreśvara, Mantra and Vijñānākala. Next, (He creates) *madhyamā* [6] speech, which is of the nature of the Light of Consciousness, the host of deities and the 'lords of the worlds', such as Śrīkaṇṭha, Krodheśa, Vīrabhadra, Śatarudrānantha. Finally, He creates *vaikharī* [7] speech, which is pervaded by all the powers of speech that precede it, and which expands in the multitude of forms of living beings and objects.

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[4] *Parā vāk* is self-referral supreme speech in which there is no trace of the objectivity (*idam*).

[5] *Paśyantī* is the level of speech that develops from *parā vāk*, in which, so to speak, the faculty of 'seeing' or knowing the universe in its totality develops. That which expresses (*vācya*) and that which is expressed (*vācaka*) haven't begun to unfold or separate yet and therefore there is total absence of sequence in it.

[6] *Madhyamā* or intermediate speech is the speech developing out of *paśyantī*, which abides in the intellect (*buddhi*) and in which the distinction between (*vācya*) and (*vācaka*), although still subtle, develops.

[7] *Vaikharī* is the final stage of the unfolding of speech, where language as we know it is fully developed.

On the *vaikharī* level exist various types of *sakala* and *pralayākala* knowing subjects, as well as the Lords of the worlds governing these subjects. These deities are different from the 'lords of the worlds' ruling over the *madhyamā* and *paśyantī* levels. Although the knowing subjects existing on this level are dominated by *vaikharī*, they are never disconnected from the *parā*, *paśyantī* and *madhyamā* levels which precede it. Finally, from the devotee's perspective, Parameśvara, who supersedes everything in this universe, merges these stages back into Himself in ascending order. He first pacifies the states of *vaikharī* and *madhyamā* by allowing *paśyantī* to come into prominence; that is, to emerge. Then, having revealed *paśyantī*, which as explained before, extends up to *anāśritaśiva*, and is unsullied by objectivity, He finally merges everything into the Reality of His own Self in ascending order, which is the identity of the knower and known. This is the meaning of the verse, as expressed in the form of a sentence.

Now the meanings of the words will be explained. Īśvara, who is the Self and Consciousness (*paramaḥ*) is 'victorious' (*jayati*), that is, He supersedes everything from the Śiva principle (*tattva*) to the earth principle.[8] What is the nature of that Parameśvara? This *paśyantī*, which gives a glimpse or insight into the supreme Reality — pervades *madhyamā* and *vaikharī*, permanently shines as undivided and is devoid of sequence — is more beautiful than both *madhyamā* and *vaikharī*. When that *paśyantī*, continuously engaged in the process of seeing (*drśyamānayā*); that is, when it shines in its fully unfolded form, it takes away (*haranyā*); that is, it completely pacifies by its very nature (*tācchilyena*) the mind (*citta*) of the nature of *madhyamā*, which creates thought-constructs (*vikalpa*), and intent of Consciousness (*saṁkalpa*) that possess sequence and abides in the intellect (*buddhi*) and also (pacifies) *prāṇa*, which depends on the *vaikharī* that manifests letters.

Then pacifying all the subjects up to *anāśrita* by making them the objects to be known (all the subjects are made objects of knowledge); that is, it manifests or it is taken to the level of recognition (*pratyabhijñāpadavīm*) of the glory of the bliss in the form of

[8] Here the commentator gives the derivative meaning of the name, Parameśvara.

parā vāk. Thus having brought the *paśyantī* level into prominence, which is preceded by the pacification of the thought-constructs (*vikalpa*), it manifests the state of *anāśrita*, which ascends to the level of *paśyantī* as the object of knowledge. Parameśvara obliges all, while manifesting the highest knower, which is the supreme nonduality and supreme Bliss. This itself has been stated as the means of absorption into the Lord (*samāveśa*), which is the essence of all esoteric teachings.

As it is said in the *Mālinīvijayottaratantra* 2: 23:

> That absorption (*āveśa*), which occurs after one is instructed by a teacher, and free from thought-constructs, is called *śāmbhava*.[9]

As our teacher the author of the *Īśvarapratyabhijñākārikā* said:

> With the suppression of the mental constructs, resulting from the concentration on a single point, the plane of the Lord is gradually reached. (Tr. by Raffaele Torella)

It is similarly stated in the *Śrījñānagarbha*:

> Those who have abandoned mental activities, O Mother, because of becoming entirely free from all sorts of functions of the sense organs, which clearly follow dependence on others, immediately experience, by Your grace, that supreme state, which is full of a matchless happiness that never disappears.

Paśyantī can be compared to a beautiful young girl, who takes away the heart of her beloved by her sweet voice which pleases him, and who is watched with love on account of mutual attraction. That indescribable Īśvara supersedes everything, and it is He who possesses

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[9] This entrance or absorption into Consciousness is technically called *āveśa*. The limited knowing subject is devoid of freedom because of the presence of *āṇava mala*, which contracts (*saṁkoca*) the fullness of I- Consciousness to the limited knowing subject (*aṇu*) or (*puruṣa*). It is because of this limitation that the limited knowing subject (*puruṣa*) is incapable of conceiving his or her own real nature. When the limited knowledge caused by *āṇava mala* disappears, the identity with the supreme Lord that occurs is known as *samāveśa*.

the glory of bliss (*ānanda*) which is manifested by the experiencing of sattvic feelings, such as occurrence of horripilation. Thus, as has been explained, the Self is of the nature of Paramaśiva. This is also conveyed by the suggestive meaning of ambiguity (*śleṣa dhvani*)[10] expressed by the *anuraṇana śakti*.[11] The nature of *paśyantī* and other levels of speech have been explained by the revered Bartṛhari in the following way:

> *Paśyantī* is indivisible with the sequence fully withdrawn internally. It is the inner self-luminous Light, subtle and imperishable.
> *Madhyamā* speech possesses sequence and the mind is its locus. It proceeds by going beyond the movement of the *prāṇa*.
> *Vaikharī* is dependent on the functioning of the breath of the speaker, as it takes on the form of phonemes when the *prāṇa* strikes the places of articulation.

एवं शक्तिमत्प्रधानां शांभवीं भुवं स्तुत्वा शक्तिप्रधानां स्तोतुमाह

Thus, having eulogized the *Śāmbhava* level, which is under the control of the possessor of power, the author now eulogizes the level under the control of *śakti*.

यः स्फीतः श्रीदयाबोध-
परमानन्दसंपदा ।
विद्योद्द्योतितमाहात्म्यः
स जयत्यपराजितः ।।२।।

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[10] *Śleṣa dhvani* is a type of suggestive meaning occasioned by ambiguity.

[11] *Anuraṇana śakti* is a type of poetic *dhvani* where the literal meaning, although relevant, also conveys important additional meanings, similar to the reverberations (*anuraṇana*) of a bell. This type of suggestion is said to reverberate because the suggested meaning arises separately and only after the literal meaning is apprehended.

2. That 'ever unvanquished Lord' — who is full of *cit*, *ānanda*, *icchā*, *jñāna* and *kriyā śaktis*, who reveals His glory of nonduality (to devotees) by His power of pure knowledge (*śuddha vidyā*) — supersedes all.

स-भगवान्, अपराजितो-विश्वातिशायी जयति,-तमेव उत्कृष्टतया परामृशन्तः समाविशामः । श्रीः-अशेषकारणाविभवप्रथाभित्तिः परा चैतन्यलक्ष्मीः, दया-विश्वानुग्रहात्मा परेच्छाशक्तिः, बोधः-ज्ञानशक्तिः, परामानन्दः-स्वातन्त्र्यशक्तिः, संपत्-स्वप्रथारूपसमृद्ध्यात्मा क्रियाशक्तिः, श्रीश्च दया च बोधश्च परमानन्दश्च संपच्च तत् श्रीदयाबोधपरमानन्दसंपत् तेन चिदिच्छा-ज्ञानानन्द-क्रियात्म-स्फार-रूपेण शक्तिपञ्चकेन यः स्फीतः-परिपूर्णः, तत एव विश्वानुग्रहप्रवणत्वात् विद्यया-'अहमेव सर्वम्' इति अहन्तेदन्तासामानाधिकरण्यप्रथात्मना शुद्धविद्याशक्त्या, उच्चैर्द्योतितं-पराद्वयमयत्वेन अनुग्राह्याणां प्रकटीकृतं माहात्म्यं-ज्ञानक्रिया-स्फारो येन ।।२।।

The pronoun '*saḥ*' refers to the Lord, who is 'unvanquished' (*aparajītaḥ*); that is, He supersedes everything in the universe (*viśvātiśāyī*) and is victorious in that we, while reflecting on the Lord as the supreme, get absorbed into Him (*tameva samāviśāmaḥ*). The word *śrīḥ* refers to the supreme Consciousness, which is the support of expansion of the power inherent in all the causes. The word *dayā* refers to the highest *icchā śakti*, whose very nature is 'to shower grace on the entire world'. The word *paramānanda* stands for autonomy (*svātantrya śakti*), and the word *sampat* is *kriyā śakti* whose nature is 'wealth' (prosperity) in the form of one's own consciousness. Thus, the compound *śrīdayābodhaparamānandasampat* is a *dvandva* compound standing for the above-mentioned five *śaktis*. Because of being full of these five *śaktis*,[12] He manifests His fully expanded form through them. Then, because of being intent on

[12] These five *śaktis* are: the power of Consciousness (*cit*), the power of bliss (*ānanda*), the will power (*icchā*), the power of knowledge (*jñāna*), and the power of action (*kriyā*).

showering grace on the world, the Lord reveals His glory (*māhatmyam*) of nonduality — which is the manifestation of *jñāna* and *kriyā śaktis* — to the blessed souls (*anughrāhyāṇām*), through His power of pure knowledge (*vidyā*), in which *aham* and *idam* are equally developed.

एवं शक्तिप्रधानं भगवद्रूपं स्तुत्वा नरप्रधानमपि स्तोतुमाह

Thus the author, after praising the Lord in the form in which *śakti* predominates, expresses his praise to the form of the Lord in which *nara* predominates.

प्रसरद्बिन्दुनादाय
शुद्धामृतमयात्मने ।
नमोऽनन्तप्रकाशाय
शंकरक्षीरसिन्धवे ।।३।।

3. Salutations to Śiva, the 'ocean of milk', who unfolds the *bindu* and *nāda*, who is the possessor of unending Light and is pure and immortal.

शं-पराद्वयप्रथारूपं श्रेयः करोति यः स एव स्वच्छत्व-प्रकाशघनत्व-आह्लादकत्व सर्वसंपदास्पदत्वादिधर्मयोगात् क्षीरसिन्धुरिव, तस्मै नमः-शरीरादिप्रह्वीभावयुक्त्या तदेव तत्त्वं समाविशामः । कीदृशाय शंकरक्षीरसिन्धवे? -प्रसरद्बिन्दुनादाय- प्रसरन्तौ नित्यमेव सदाशिवेश्वरादिना वेद्यपर्यन्तेत पराद्वैतप्रथानुप्रविष्टेन विश्वात्मना रूपेण प्रसरन्तौ बिन्दुनादौ-सामरस्यत्मिके ज्ञानक्रियाशक्ती यस्य; तथाहि-प्रकाशात्मा परमेश्वरः स्वातन्त्र्यशक्त्यपर-पर्यायसामरसावस्थितज्ञान-क्रियाशक्त्यात्मकः स्फुरन्नेव स्वभित्तौ स्वात्मगोपनारूपामनाश्रित-शिवदशामुल्लास्य, ज्ञानशक्तिप्रधानं सदाशिवं, क्रियाशक्तिप्रधानम् ईश्वरं, तत्कारणरूपं च शुद्धविद्याम् आभास्य, संकोचाभासरूपां मायाम्, तदनु संकुचितज्ञानक्रियाशक्त्यात्मिके विद्याकले प्रदर्श्य, तत्संकोचप्रकर्षात्म-

बिन्दुनादशब्दवाच्यां प्राणापानभूमिं, सकल-करणावलीसमाश्रयभूताम् उट्टङ्क्य, पुनरपि ज्ञानक्रियासंकोचप्रकर्षयोगिनीमन्तःकरणभूमिम् उल्लास्य, क्रमात्क्रमं तारतम्यसंकोचज्ञानशक्तिमयानि बद्धीन्द्रियाणि बोध्याभासपर्यन्तेन रूपेण प्रथितानिः तथैव प्रकृष्टसंकोचक्रियाशक्ति-मयानिकर्मेन्द्रियाणि, तद्वदेव उच्चारणीयग्राह्यादि-विषयाभासपर्यन्तानि प्रथयन्, बोध्यकार्यादि-सर्वविषयान् बाह्येन्द्रियप्रकाशैकात्म्यानयन-प्रमुखमन्तःकरणप्रकाशमावेश्य, विद्याकलाभूमिकास्पर्शद्वारेण सदाशिवेश-पदमावेश्य, स्वस्वा-तन्त्र्यशक्त्यात्मनैव प्रथयन्, ईदृशावरोहारोहदोलाकेलिं कुर्वन् अनवरतमवस्थितः, नियतिकालरागतत्त्वानि विद्याकलाभ्यामेवा-क्षिप्तानि, प्राणापानाभ्यां पुंस्तत्त्वमुक्तम् विद्याकलान्तःप्रविष्टेन किंचिदंशेन प्रधानमाक्षिप्तं विषयैः तन्मात्रभूतानि इति । इत्थमेष भगवान् प्रसरद्बिन्दुनादः, तत एव च ज्ञानक्रियामयत्वात् विश्वस्य, गृहीतविश्ववैचित्र्योऽपि परमेश्वरः शुद्धामृतमयात्मा परमानन्दरससार एवः अत एव अनन्तो-देशकालाकारैरपरिच्छिन्नः प्रकाशो यस्य, तेषामपि प्रकाशात्मकत्वात्, अन्यथा तु असत्त्वात्; एवं च इत्थं नरपर्यन्तेनापि रूपेण प्रसरन् परिपूर्ण एव शंकरक्षीरसिन्धुः यः स्थितः तस्मै नमः । क्षीरसमुद्रोऽपि उल्लसद्बिन्दुः कल्लोलनादयुक्तः शुद्धः-सुसितः, अमृतमयः प्रकाशमानननागराजश्च भवति, इति श्लेषोपमा । स्तोत्रकारस्य पितामहः परमेश्वराख्यः, अपराजितः पिता, श्रीदयाख्या माता, शंकराभिधानो ज्येष्ठो भ्राता अभवत्, ततः तेषामपि परमेश्वराभेदभाजाम् इयं स्तुतिः, इति आख्यायिकाविदः ।।३।।

He, who is doing (*karoti*) wellbeing (*śreyaḥ*) in the form of unfoldment of the supreme nondual Consciousness, is called 'Śaṁkara'.[13] He is compared to the 'ocean of milk' because of His being associated with qualities such as purity or transparency, the condensed Light of Consciousness, instrumentality in creating bliss, and the seat (source) of all accomplishments. "We salute that Lord"; that is, we merge into that Reality through our ingenuity, which is

[13] Here, Kṣemarāja gives the derivation of the word Śaṁkara, which is one of the names of Śiva.

submerging various aspects of our existence: body, etc., and allowing that Consciousness to come into prominence.[14] What is the nature of that 'ocean of bliss' into which we merge? *Bindu*[15] and *nāda*[16] that belong to that Parameśvara, are *jñāna* and *kriyā śaktis* that exist in the state of equilibrium (*sāmarasya*). They eternally unfold as the universe, beginning from Sadāśiva, Īśvara and ending with the objective existence, which is also included in that nondual Consciousness.

Thus, that Parameśvara — who is 'of the nature of Light', in whom *jñāna* and *kriyā śaktis* exist in the state of perfect equilibrium, and who is identical with His *svātantrya śakti* — is (eternally) pulsating and projects the state of *anāśritaśiva* on the screen of His own Self (*svabhittau*) and from this (state) He begins to conceal His own nature.[17] Then, He creates the Sadāśiva principle (*tattva*), in which *jñāna śakti* predominates; next He creates the Īśvara *tattva*, where *kriyā śakti* is dominant; and finally, He manifests the *śudha vidyā tattva*, which is the cause of all these previous states.

Further on, He creates the *māyā* principle, which manifests limitations. After this, He displays *vidyā* and *kalā*, which manifest limited activity and knowledge arising from the contracted *jñāna* and *kriyā śaktis*. Then, He creates *prāṇa* and *apāna*, which are the resting grounds of all sorts of instruments; these two, *prāṇa* and

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[14] It is explained in a number of *āgamic* texts that the real meaning of salutation to the Lord is one's ability to suppress the dominance of body, *prāṇa*, intellect, and *śūnya*, and allow Consciousness to come into prominence; this is a recurring theme throughout the text.

[15] *Bindu* is an undifferentiated point consisting of the intense singularity of the energy of Consciousness. This is the point where all the powers of Śiva merge. The external flow of the creative process begins with the bursting of this *bindu*, from which *visarga* proceeds.

[16] *Nāda* is subtle sound or phonic resonance; it is the awareness that in the process of universal unfolding appears as sound.

[17] Here the commentator describes the descending and ascending order of the unfoldment and enfoldment of Consciousness, which is a twofold creative process; both of these processes are continuous and incessant. In the first verse, this same twofold movement of Consciousness was described from the perspectives of four levels of speech and the worlds abiding in them. In this verse, this process is described from the perspective of the principles (*tattvas*).

apāna, are expressed by the words *nāda* and *bindu*, where the limitation (of *jñāna* and *kriyā śaktis*) has developed to a great extent. After this, He creates the internal organs, where limitation of *jñāna* and *kriyā śaktis* has further developed. Then, gradually, He creates the organs of knowledge (*buddhīndriyāṇi*), where the limitation of the *jñāna* and *kriyā śaktis* has reached a comparatively high degree. These organs culminate in the manifestation of the phenomenal objects. In this way, Parameśvara manifests organs of action (*karmendriyāni*), where the contraction of *kriyā śakti* has reached its culmination. In this way, He manifests the organs of speech, the organs for taking (grabbing), etc., which extend up to their objects. All these objects can be divided into two groups, i.e., those which can be known and those that can be acted upon. These objects are experienced through the power of the internal sense organs, which are the main organs that bring (objects) into identity with the light of the external sense organs.

Then, by touching the levels of *vidyā* and *kalā* in the ascending order, He enters the state of Sadāśiva, which He accomplishes through His power of freedom (*svātantrya śakti*). In this way, the Lord eternally exists by playing with a swing, which has its ascending and descending order; in the same way, the Lord continuously unfolds and dissolves the universe. (In this description) *niyati*, *kāla*, and *rāga tattvas* are indicated and included under *vidyā* and *kalā* principles. *Puruṣatattva* is indicated by *prāṇa* and *apāna*. *Prakṛti tattva* is indicated as a partial aspect included under *vidyā* and *kalā*. By the expression 'with objects' (*viṣayaih*), the objects of the *tanmātras* (*tanmātrabhūtāni*) are indicated. In this way, Parameśvara unfolds *nāda* and *bindu* from which the universe of the nature of *jñāna* and *kriyā śaktis* comes into existence. However, the Lord, who is pure and immortal, in spite of taking on the form of the variegated universe, remains essentially of the nature of the supreme bliss. Furthermore, He is unending Light, which is undivided by form, time and space because these are also included in that Consciousness; otherwise, they would be nonexistent.

"We salute that Śaṁkara in the form of the ocean of milk", who remains One and Undivided, while assuming the various forms that culminate in empirical existence. It is the same with the ocean of

milk, which while surging, possesses *bindu*, which remains pure (*śuddhaḥ*) or transparent when identified with the sound (*nāda*) of the waves. It possesses the nectar of immortality (*amṛtamayaḥ*), as it is continuously shining and the king of Nāgas (Vāsuki) is always present there. This is a comparison (between Śiva and the 'ocean of milk') based on the simile occasioned by ambiguity (*śleṣopamā*).

One more possible interpretation: the name of the author's grandfather was Parameśvara, and his father's name was Aparājitaḥ. The name of his mother was Śrīdayā, and the name of his elder brother was Śaṁkara. Therefore, this praise is for them who were also sharers of the nondual nature of Parameśvara. This is according to those who were familiar with the author's family history.

एवं विश्वात्मिकासु नर-शक्ति-शिवभूमिषु अद्वयैकपरमार्थं परमेश्वरमभेदेन विमृश्य, ईदृशीमेव सर्वदशासु स्वात्मप्रतिपत्तिं प्रथयति आ स्तोत्रपरिसमाप्ति विचित्राभिः सूक्तिभिः

Thus, having reflected on the nature of the one nondual supreme Reality in regard to Śiva, Śakti, and Nara,[18] which constitutes the universe as non-different from Parameśvara, the author displays insight into the nature of his own Self in all the states of consciousness (in all the aspects of existence) by way of various and beautiful verses to come.

द्विष्मस्त्वां त्वां स्तुमस्तुभ्यं
मन्त्रयामोऽम्बिकापते ।
अतिवाल्लभ्यतः साधु
विश्वङ्नो धृतवानसि ।।४।।

[18] Śiva, Śakti, and Nara, and their energies *parā*, *parāparā*, and *aparā śaktis*, from the perspective of the principles, correspond to the Śiva and Śakti principles: (Śiva) from *śuddha vidyā* to *sadāśiva* principles, and (*śakti*) from *māyā* to the earth (*nara*). Śiva also stands for the first person, that is 'I', Śakti stands for the second person, that is 'you', and Nara stands for the third person, that is 'he', 'she', and 'it'.

4. O, Husband of Ambikā, it is You alone whom we praise, hate, or invoke. It is only because of our extreme love for You that You bless us with everything good.

हे अम्बिकापते ! विश्वस्य पितः, पितृत्वादेव असि-त्वं, नः-अस्मान्, विश्वक्-समन्तात् सर्वदशासु, साधु-सम्यक्, पराद्वयदृशा धृतवान् - अनुगृहीतवान्; कथम्? अतिवाल्लभ्यतः-यतः त्वम् अस्माकमतिशयेन वल्लभः, नित्यमेव त्वदेकपरा वयं, तत एव तवापि वयम् अतिवल्लभाः । यथोक्तं गीतासु

'प्रियासु हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ।'

इति । यतश्च इत्थं हृदयैकध्यमस्माकम् अतोऽतिवाल्लभ्यादेव वयं व्यवहारपदे लोकमध्यगता लोकस्थितिरक्षणार्थं यत् किंचित् रहस्याचारादि गजनिमिलनिकया द्विष्मः तत् त्वामेव द्विष्मः, नहि अस्माकम् अत्वन्मयं किंचिदपि भाति, इति द्वेष्यद्वेष्ट्रादिभूमावपि त्वन्मया एव स्मः, न तु अस्माकं द्वेषादिदोषकालुष्यं जातुचित् । यद्वक्ष्यति

'दोषोऽपि देव को दोषसत्वामाप्तुं यः समास्थितः ।'

इति । यदपि लोकमध्यगताः तथैव वैदिकमिष्टापूर्तादि स्तुमः तदपि न त्वदतिरिक्तम् इति त्वामेव स्तुमः । यदपि यज्ञादौ इन्द्रादिदेवमन्त्राणां कुर्मः तदपि तुभ्यं-त्वदर्थमेव मन्त्रयामः-शिवमयात्मदेवतायै विश्वं जुहुमः । यच्छ्रुतिः

'यज्ञेन यज्ञमयजन्त देवा .... ।'

इति । अत एवात्र व्यतिरिक्तस्य फलस्याभावात् न कर्त्रभिप्रायेक्रियाफलविवक्षा इति आत्मनेपदं न कृतम् । किं च लोकोत्तरभवद्भक्तिशालिमध्यगता अपि वयं यत् वैदिकचारादि द्विष्मः, यच्च रहस्याचारादि स्तुमः, तदपि त्वन्मयमेव मन्यामहे । एवं च लोकलोकोत्तरयोः दशयोः वयं यत् द्विष्मः तत् त्वामेव मन्यमाना वस्तुतस्तु त्वां स्तुमः, त्वदद्वयमयद्वयाभासपरामर्शनमेव हि भवत्स्तुतिः, अतश्च इत्थं तत्तद्द्वेषस्तुत्याद्यवस्थासु वस्तुतः त्वां स्तुवन्तो वयं तुभ्यं मन्त्रयामः, त्वां मन्त्रदेवतां विश्वाभेदविमर्शात्मकमहामन्त्रेण मन्त्रयामः । इत्थम्

अतिवाल्लभ्यात् अस्मन् असि-त्वं साधु-सम्यक् च अनुगृहीतवान्, त्वदनुग्रहादेव ईदृशी अस्माकं विभूतिराविर्भूता इत्यर्थः ।।४।।

Hey, husband of Ambikā, You shower us with your grace in all conditions with this insight: (the vision) of complete unity, because as our father this is your very nature. Why does this take place? Why is this so? The reason is extreme love; this is to say, you are extremely dear to us because of our eternal identity, and dependency on You. It is for this very reason that (as you are dear to us) we are extremely dear to you. As it is said in the *Bhagavadgītā* 7:17: "I am dear to the man of knowledge, and he is dear to me."

Thus, there is a close identity between our hearts, which is nothing but love; and it is precisely because of this close identity that we, while being active in society, and acting for the protection of the social order, find ourselves — because of our shortsightedness — hating something or somebody, for example, the religious practices of others. However, in such a situation we, in reality, hate You (and not these religious practices), because there is nothing (in this universe) that we can experience which shines as separate from You. Thus, whether we are in the situation to be hated, or we hate somebody else, we always remain identical with You. For that very reason, it can be said that we are never polluted by an impurity such as hate, or any other negative feelings; as the author of this very text will say in the verse 47: "O God, even if impure, one who has realized identity with You, is free from fault."

Whichever Vedic sacrifice, such as *iṣṭāpūrta*, etc., we may perform as members of society, even that (activity of worship) is not different from You. Even in this instance, we worship You alone; furthermore, whichever god, such as Indra, etc., we might invoke in the course of sacrifice, in reality we invoke You (*mantrayāmaḥ*); that is, we offer the entire universe to God, *Ātman*, who is identical to Śiva. As it is said in the *Puruṣasūktam*: "Gods perform sacrifice by the sacrifice."

It is because of the absence of desire for any fruit of action aimed at by the performer, on account of nonexistence of any fruit of action different from the Lord, that the author did not use the verb in *ātmanepada*.

Furthermore, even if we might be devoted to the Lord, who transcends the universe, and therefore praise our own path and hate the Vedic path, even then, we will find that in the final analysis all of this is identical with the Lord.[19] Thus, even if we dislike both of these paths, but accept them to be a part of You, then we would be praising You. The praise of the Lord is nothing but the realization that the Lord, who is identical with this universe, but appears in diversity, is in reality nondual; therefore, in all states of either praise or hate, in reality, we praise You and invoke You. We invoke (*mantrayāmaḥ*) You, the *mantra* deity (*mantradevatā*), by the 'great *mantra*',[20] which is of the nature of one's own consciousness, and identical with this universe. In summation, we can say that because we are dear to You, You shower Your grace on us. It is only because of Your grace that this type of 'great excellence' (*mahāvibhūti*) has come to us.

ततश्च

Therefore:

संहृतस्पर्शयोगाय
संपूर्णामृतसूतये ।
वियन्मायास्वरूपाय
विभवे शंभवे नमः ।।५।।

5. Salutations to Śambhu, 'that all-pervading One', who has destroyed the association with objects, who is the cause of the manifestation of the nectar of the form of perfect nondual consciousness, and the destroyer of the very essence of *māyā*.

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[19] Śiva is conceived as being beyond the universe (*viśvottīrṇa*) and within it (*viśvamaya*).

[20] 'Great *mantra*' (*mahāmantra*) here refers to the supreme Consciousness (*ahaṃ*), which is the potency of *mantra* (*mantravīrya*) and its source. According to this system, the apprehension of the Self constitutes the real potency and essence of the *mantra*.

शं भवति अस्मात् इति शंभुः तस्मै, विभवेव्यापकाय चिदात्मने नमः । कीदृशाय? संहृतो-नाशितः स्पर्शैः-विषयैः योगः-अन्तर्नानावासनाधिष्ठानसंबन्धो येन; तत एव च वियत्-विनश्यत् अख्यात्यात्मनो मायायाः स्वरूपं यतः तस्मैः अतश्च संपूर्ण-पराद्वयपप्रथात्म यत् अमृतं तस्य सूतये-अभिव्यक्तिहेतवे । एवं च पाशक्षपणपूर्णस्वरूपदानेन भगवान् स्वात्मैव महेश्वरः अनुग्रह्यान् अनुगृह्णानः स्थितः, इति आन्तरवासनाबीजप्लोषयुक्त्यैव अख्यातिप्रशमनपुरःसरं परसत्तामाविशेत् भक्तिभाक्, इति भङ्ग्या उपदिष्टं भवति । उक्तं च

'उद्धरेदात्मनात्मानम् ....।'

इति । वियत् - आकाशम् अस्पर्शं पूर्णचन्द्रास्पदं मायावत् तुच्छस्वरूपं विभु च भवति, इति अनुरणनशक्त्या श्लेषध्वनिः, एवमुत्तरत्रापि ।।५।।

"We salute Śambhu";[21] that is, the one from whom prosperity (*śam*) comes or becomes (*bhavati*). "We salute that One" (Vibhu),[22] who, in the form of consciousness, permeates the entire universe. What is the nature of that Śambhu? The word *saṁhṛtaḥ* means 'destroyed'; the word *sparśaiḥ* stands for 'worldly objects' (*viṣaya*); and the word *yoga* means 'bond or association (*sambandha*) with the locus of various impressions' (*vāsanā*). As that Lord destroys the very essence of *māyā*,[23] which is ignorance, He is the cause of the

[21] The commentator here gives the derivation of the word Śambhu, which is one of Śiva's names.

[22] Vibhu is another name of Śiva, which the commentator explains to mean all-pervaiding one (*vyāpaka*).

[23] The creation of the impure path begins with the *māyā* principle and ends with the earth. The creation of the impure path is the result of the will of the Lord, while the purpose of its creation is for the sake of the experience of limited knowing subjects. *Māyā* is the material cause, while *māyā śakti* is the power that manifests it. *Māyā* is the *śakti* of Śiva and is distinct from *māyā* itself; from *māyā*, five *kaṃcukas* are created. The *kalā* principle is born from *māyā*, which unites the limited self, existing in a state similar to deep sleep with limited doership (*kiṁcit kartṛtvam*); this doership is meaningless without knowledge, and therefore the *vidyā* principle, which bestows limited knowledge to *paśu*, comes into existence. The *rāga* principle binds the limited self to a particular object to the exclusion of all others, while *kāla tattva* limits *paśu* in regard to time. *Niyati*, on the other hand, limits *paśu* to the object at hand and also in regard to the causal relation. At this level of creative process, Consciousness becomes suppressed or concealed because the innermost nature becomes covered by the *kañcukas* which act as a series of veils.

manifestation (*sūtaye*) of nectar (*amṛta*), which is of the nature of the supreme nondual Consciousness.

That great Lord Maheśvara, who is our own Self, bestows His blessing on those (who are) deserving, by granting them the realization of the perfection of their own nature by destroying the bonds of limited existence. Thus, a devotee merges into that supreme Reality by first removing the ignorance by burning (scorching) the seeds of internal *vāsanās*. This is the implied meaning of the verse. As it is said in the *Bhagavadgītā* 6:5: "One should uplift oneself by his own Self."

The word *viyat* can also have other meanings on the basis of the suggestive meaning of ambiguity (*śleṣa dhvani*)[24] conveyed by the *anuraṇana śakti*.[25] First, it can mean *ākāśa*, which is 'devoid of touch'; it can also mean 'the seat of the full moon', and it can also refer to the Highest Lord, as well as trivial things possessing the nature of *māyā*.

किं च

Furthermore:

भिन्नेष्वपि न भिन्नं य-
च्छिन्नेष्वच्छिन्नमेव च ।
नमामः सर्वसामान्यं
रूपं तत्पारमेश्वरम् ।।६।।

6. We salute that Parameśvara, who is universal, permeating all (*sarvasāmānya*), who retains His unity in differentiation, and who is undissolved in dissolution.

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[24] See note 10.

[25] See note 11.

तत् पारमेश्वरं रूपं नमामः-एतत्स्तोत्रपरामर्शनद्वारेण अनुग्राह्यजन्तुचक्राभिन्ना वयं समाविशामः । इत्थमेव पूर्वत्रोत्तरत्र च बहुवचनं योज्यम् । किं तत्? -इत्याह भिन्नेषु-विभागेन स्फुरत्स्वपि तत्तत्तत्त्व-तदधिष्ठेयपप्रमातृ-तदाश्रयभुवनभावादिषु वस्तुषु यत् न भिन्नम्-एकरूपम्, तथा तेष्वेव च्छिन्नेषु-प्रलयाद्यवस्थासु विनष्टेष्वपि अविनष्टम्, अतश्च सर्वसामान्यम् - पूर्णाहन्तात्मकमहाचैतन्यरूपं सर्वसामान्यपदेन वैशेषिकाभ्युपेतपरापरसामान्यव्यतिरेकोऽस्य दर्शितः ।।६।।

"We salute that Parameśvara"; this is to say, we who are non-different from groups of other beings deserving the blessing of the Lord, merge (*samāviśāmaḥ*) into that Parameśvara by reflecting (*parāmarśanadvārena*) on this verse. It is for this very reason that the author used the plural (in saying): "we salute, we merge" (*vayam namāmaḥ/samāviśāmaḥ*) in previous verses and the verses that follow.

Now, what is the nature of that Parameśvara into whom all these beings merge? Although Pareameśvara shines in the variety of objects (*bhineṣu vastuṣu*), such as successive *tattvas*, the locus of various knowing subjects (*pramātās*), whose substratum are the worlds, ideation, etc. (or: which are based in the worlds, ideation, etc.), He nevertheless remains One and undivided. In the same way, when the world is dissolved at the time of dissolution (*pralaya*), etc., that supreme Reality is not destroyed because it is the great universal, belonging to all (*sarvasāmānya*),[26] which is of the nature of great Consciousness in the form of the totality of I-Consciousness (*pūrṇāhantā*);[27]

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[26] The *sāmānya* or the 'universal' is a common element persistent in all the individuals of a given group, for example, *gotva* in all cows. Now, if we envision wider and wider realities that persist in their particulars, we finally come to the highest *sāmānya*, which in this system is Śiva. The highest *sāmānya*, also called *mahāsattā*, is the highest universal and not permeated by any other higher genus. Abhinavagupta explains that the word *mahā* means 'great', in a sense that it permeates everything, both existent and non-existent. The word *sattā* means 'Being', whose essential nature as the agent of the act of being is absolute freedom in knowing and doing.

[27] *Pūrṇāhantā* is the fullness of I-Consciousness (*aham*), consisting of all the phonemes of the Sanskrit alphabet that constitutes the Consciousness. It is self referral non-relational Consciousness out of which the creation unfolds.

however this great universal is not identical with the *parāparasāmānya* propounded by the followers of Vaiśeṣika.[28]

तदित्थम् -

Therefore:

प्रणवोर्ध्वार्धमात्रातोऽ -
प्यणवे महते पुनः ।
ब्रह्माण्डादपि नैर्गुण्य-
गुणाय स्थाणवे नमः ।।७।।

7. Salutations to the 'unchanging One' (Sthānu), who is smaller than the *ardha mātrā*[29] above *praṇava* but is also larger than the *Brahmāṇḍa*,[30] and whose quality is that He is free from the three attributes.

स्थाणवे-सततावस्थितरूपाय भगवते नमः, कीदृशाय? प्रणवस्य या ऊर्ध्वार्धमात्रा तदुपलक्षितोऽतिसुसूक्ष्मः समनारूपो मात्रा-अंशः ततोऽपि यः अणुः-अनुपलभ्यमूर्तित्वात् उपलब्ध्रेकरूपः इत्यर्थः तस्मै । तथा शक्तितत्त्वावस्थितब्रह्मबिलाधिष्ठातृब्रह्मोपलक्षितं यत् अण्डं

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[28] According to *Vaiśeṣika*, *sattā* comprehends only the first three *padārthas*, namely *dravyatva*, *guṇatva* and *karmatva*. In this regard, *sattā* is *para* to *dravyatva*, *guṇatva* and *karmatva*, while *dravyatva* is *apara* to *sattā*. On the other hand, *dravyatva* is *para* to *ghatatva*, which in turn is *apara* to *dravyatva*. According to the nondual Kashmir Śaiva School, the whole of the universe is the manifestation of Śiva, who Himself assumes the form of the universe and therefore permeates it. Here, Kṣemarāja points out that when Śiva either assumes the form of the variegated universe, or at the time of the dissolution, that highest Reality is not destroyed because *sarvasāmānya* is of the nature of the great Consciousness, which is the essence of the perfect I- Consciousness (*pūrṇāhanta*).

[29] *Ardha mātrā* refers to the half of a short syllable in length.

[30] The 'egg of Brahmā' or *Brahmāṇḍa* refers to the entire range of creation of the supreme Śiva.

शक्त्यण्डपर्यन्तं जगत् ततोऽपि परिच्छेद्यमूर्तेः महते-तद्व्यापकाय अपरिच्छेद्याय इत्यर्थः । तथा नैर्गुण्यं-सत्त्वादिगुणाभाव एव गुणः-चित्प्रकाशात्मा धर्मो यस्य । इत्थं प्रणवोच्चारणक्रमेण समनान्तभूमिकातिक्रमेण उन्मनापरतत्त्वैकात्मकं व्याप्तसमनान्ताशेषविश्वं चिदे, कघनमेव सततावस्थासु भगवत्स्वरूपं समाविशामः, इति पिण्डार्थः ॥७॥

We salute that Lord, whose 'nature remains unchanged' (*sthāṇu*) in all circumstances (on all the levels of existence). What kind of Lord is that Sthāṇu? He is smaller even than the *mātrā*, that is a portion (*aṁśa*) in the form of *samanā* — which is extremely subtle and is indicated by the half moon above *praṇava*[31] — because He is the supreme knower,[32] whose form cannot be known by any other

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[31] Here, the author refers to the process, according to which the *mantra auṁ*, which is made of sound vibration, merges into its source, i.e., *unmanā*. This is simultaneously the cosmic process of dissolution (*saṁhāra*), as well as the process present in the individual awareness, through which a *yogin* merges into the ultimate reality. The seeds of this theory may be found in the *Upaniṣads*. In the *Māṇḍūkya Upaniṣad*, the *mantra auṁ* is described as being identical with the Self and its letters are presented in terms of different states of consciousness. The 'waking state' (*vaiśvānara*) corresponds to the letter *a* of the *mantra auṁ*; the 'dreaming state' (*taijasa*) to the letter *u* and 'deep sleep' (*prājña*) to the letter *ṁ*. *Turīya*, the 'fourth state', is identified with the partless *mantra auṁ*, which is beyond letters. *Āgamic* literature, such as *Svacchanda Tantra*, *Netra Tantra* as well as *Tantrāloka* enumerates and describes in great details these stages through which *mantra*/sound passes to merge with the Ultimate. However, in *āgamic* literature, these stages are not described in terms of the levels of consciousness but in terms of 'bodily centres' (*cakras*). This progressive rise of the *mantra auṁ* begins in the heart and ends at the 'end of twelve' (*dvādaśānta*). The first three letters *a*, *u* and *ṁ* are described as sound corresponding to the gross level of speech (*vaikharī*). Above *ardhacandra* and *bindu* are *nirodhikā*, *nāda*, *nādānta*, *śakti*, *vyāpinī*, *samanā* and *unmanā*. For additional details, see chapter three of André Padoux's *Vāc: The Concept of the Word in Selected Hindu Tantras*.

[32] The external world exists insofar as it rests in consciousness, i.e., as thoughts give rise to it. The existence of I-Consciousness cannot be proved or refuted because it precedes these two notions. Any negation therefore would do nothing more than affirm the existence of the subject; furthermore, this 'I' cannot be expressed or conceived by words or thoughts, although every word and thought points at it. Any 'I' that could possibly be conceived and expressed by thought and word

knower, as it is devoid of any form. That egg (*āṅḍa*), which is related to Brahmā, the support of *brahmabila*,[33] abiding in the *śakti tattva*, is this universe extending up to *śakti tattva*. This universe, although large in dimension still remains limited, and that Sthānu, who is unlimited and pervades the entire universe is larger than it. The quality (*guṇa*) possessed by the Lord is that He is free from the three attributes (*guṇas*) because He is the pure Light of Consciousness. Thus, we merge or enter (*samāviśāmaḥ*) into that Lord — who is Consciousness alone and who is present on all the levels of existence — by transcending *samanā* through the pronunciation of *praṇava* and attainment of *unmanā*, which pervades the entire universe that ends with *samanā*. This is the summary meaning of the verse.

ततश्च

The author continues:

ब्रह्माण्डगर्भिणीं व्योम-
व्यापिनः सर्वगतोगतेः ।
परमेश्वरहंसस्य
शक्तिं हंसीमिव स्तुमः ।।८।।

8. We praise that 'swan-like' *śakti* of Parameśvara, *who* internally in identity with herself holds the entire universe, who permeates empty space, who is omnipresent, and who (therefore) can be attained from all sides.

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does not reach the highest 'I'. Any word or thought is therefore a creation into which that 'I' transforms itself, while the 'I' always remains beyond perception, as it is the highest perceiver itself. In his commentary on the *Śivasūtra* 1:1, Kṣemarāja quotes a verse which beautifully describes the condition of the highest perceiver: "just as (when) one tries to jump over the shadow of one's head with one's own feet, the head will never be at the place of one's own feet, so also is with the highest knower (*baindavī kalā*)".

[33] *Brahmabila* is synonymous with *Brahmarandhra*, which refers to the opening of Brahmā, said to be in the region at the top of *suṣumṇā nāḍī*.

'शिवो धर्मेण हंसस्तु ....।'

इति स्वच्छन्दनिरूपितनीत्या विश्वसृष्टिसंहारात्मकहानसमादानधर्मा परमेश्वर एव हंसः, तस्य च तादृशीमेव शक्तिम् -उन्मन्नाख्यां हंसीरूपां स्तुमः-तद्विमर्शाविशपुरःसरं शक्तिमत्स्वरूपं समाविशामः । कीदृशीं? व्याख्यातरूपं ब्रह्माण्डं गर्भे-अन्तरभेदेन स्थितं यस्याः । कीदृशस्य परमेश्वरहंसस्य? व्योमव्यापिनः-महामन्त्रराजसतत्त्वस्य, व्योम च शून्यातिशून्यपदं व्याप्नुवतः, तथा सर्वतः-सर्वस्मात् गतिः-प्राप्तिः यस्य, सर्वत्र च गतिः- प्रसरद्रूपता प्रकाशश्च यस्य । हंसस्य च व्योमप्रसरणेन सर्वत्र गच्छतः अण्डगर्भिणी हंसी नित्यमनुचरी भवति इति उपमा ।।८।।

"Śiva is by his nature (*dharmena*) *haṁsa.* The illuminating sun is also *haṁsa.*"[34] According to the philosophy taught in the *Svacchanda Tantra*, Śiva is called Haṁsa because of the qualities of 'release' (*hāna*) and 'taking back' (*samādāna*); that is to say, because of the qualities of creative expansion and withdrawal of the universe. We pay our obeisance to that *śakti* called *unmanā* of the nature of Haṁsī. To pay obeisance or to praise (*stumaḥ*) means to first enter into the reflective awareness (*vimarśa*) of that Parameśvara before we become fully identified (*samāviśāmaḥ*) with Him, the possessor of that *śakti*.

What is the nature of that *śakti*? The 'egg of Brahmā' (*brahmāṇḍa*), which has already been described, exists in the womb of *śakti*, in the state of full identity with her. What is the nature of that *Haṁsa* in the form of Parameśvara? In this verse, Parameśvara is described by the compound word *vyomavyāpinaḥ*, which refers to the 'one who pervades the sky', which in this context means that He, who is the reality of *mahāmantrarāja*,[35] pervades the sky

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[34] *Svacchanda Tantra* 4:29b. In his commentary on this verse of the *Svacchanda Tantra*, Kṣemarāja explains that the essential nature (*svarūpa*) of Śiva is his *svāntrya śakti*, whose essential quality is creation (*hāna*) and dissolution (*samādāna*).

[35] *Mahāmantrarāja* refers to the 81 syllable *mantra* called the 'space pervader' (*vyomavyāpinī*).

(*vyoman*), which is a state emptier than the void (*śūnyātiśūnya*).[36] Furthermore, in this verse, Parameśvara is described by another compound word: *sarvatogataḥ*. The word *sarvataḥ* can be analyzed in two different ways; first, it can be taken to have a sense of ablative (*sarvasmāt*), and the word *gatiḥ* can be taken to mean attained, reached (*prāptiḥ*). Therefore, the compound *sarvatogataḥ* means that Parameśvara can be attained from all sides or directions. In second meaning, the word *sarvataḥ* could be taken to mean everywhere (*sarvatra*). In this case, the same compound means that Parameśvara expands and therefore pervades everywhere in the form of Light. That kind of *Haṁsa*, who is omnipresent by spreading through the sky or empty space (*vyoman*) is always followed by that Haṁsī, who possesses the egg of Brahmā in her womb. This is the simile used by the author.

अथातिदुर्घटकारिस्वातन्त्र्यात्मकं माहेश्वरं रूपं स्तोतुमाह

In the next verse, the author continues to praise that Maheśvara whose essential nature consists of *svātantrya śakti*, who is capable of accomplishing that which is extremely difficult to accomplish.

निरुपादानसंभार-
मभित्तावेव तन्वते ।
जगच्चित्रं नमस्तस्मै
कलाश्लाघ्याय शूलिने ।।९।।

9. Salutations to You, the 'bearer of trident' (*triśūla*), whose praise-worthy creative power (*śakti*), projects the variegated universe on the great emptiness without material or any other auxiliary causes.

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[36] In the *TĀ* 11:21, Abhinavagupta clearly identifies Parama Śiva with the condition of being 'emptier than emptiness' (*śūnyātiśūnya*), which transcends all the coverings. Coverings refer to the *anāśrita* state (*avasthā*) on which *śakti* begins to negate or hide the fullness of Śiva's Consciousness from the universe that is yet to be created, and thus the first traces of ignorance (*akhyāti*) are produced.

स्वातन्त्र्यशक्तिभित्त्युट्टङ्कितेच्छाज्ञानक्रियारात्रयोद्भासिशूलभृते नमः, गच्छति तत्तदवस्था वैचित्र्यम् इति जगत् - अनाश्रितशिवादिक्षित्यन्तं, चित्रं-नानारूपम्; अथ च तदेव चित्रं चित्रमिव तत्तदनन्तरुद्रक्षेत्र-ज्ञाद्याभासमयमपि भित्तिमात्रतत्त्वमेव, तथा भूतमपिच तदतिरिक्तमेव इति आश्चर्यकारि, 'चित्रम्' इति व्यस्तं समस्तं च, अभित्तौ - निषेधावभासरूपायां महाशून्यभित्तौ, तन्वते-उट्टङ्कितवते, 'अ-म-नो-नाः प्रतिषेधे' इति स्थित्या अकारः प्रतिषेधवाची, अरूपा शून्यात्मा भित्तिः अभित्तिः, कथं तन्वते? निरुपादानसंभारम्, उपादानं-मायाप्रकृत्यादि, संभारः-कर्मादिः सहकारिग्रामः, तेन निष्क्रान्तं कृत्वा उपादानसहकार्यादिरपि तदाभास्यत्वेन जगन्मध्य एव अनुप्रवेशात् अन्यथा शशविषाणतुल्यत्वात् तदित्थं परमेश्वरः कलया-स्वशक्तिवैदग्ध्येनैव श्लाघ्यः । आश्चर्यं च एतत् - अनुपादानादिप्रपञ्चम् अभित्तिकं चित्रम् इति, न चैतत् असंभाव्यं, संकल्पस्वप्नयोरिव निर्माणादौ संविद एव भगवत्याः तत्तदाभासोल्लासकत्वदर्शनात् ।।९।।

We salute that Śiva who holds the *triśūla*, which is illuminated by three *śaktis*, i.e., *icchā*, *jñāna* and *kriyā*, which are inscribed on the substratum of *svātantryaśakti*.

The word *jagat* is derived from the root *gam*, which here refers to that which 'goes' or expands (*gacchati*) into the variety and multitude of existence from *anāśritaśiva* down to the earth. Here, the word *citram* means: 'that which appears to be of various forms' (*nānārūpam*); although this multifarious universe is like the picture onto which knowing subjects, such as Anantarudra and others, are projected, they are nothing but Consciousness alone. It is surprising (*citram*) that, although being of this nature, they appear as different-from-Consciousness. Thus, the compound word *jagatcitram* is explained in its collective and individual forms. The universe 'expands' (*tanvate*); that is, it is inscribed (*uṭṭaṅkitavate*) on the substratum of the 'great emptiness' (*mahāśūnyabhittau*),[37] which is the

[37] *Śakti* begins to negate or hide the fullness of Śiva Consciousness from the universe that is about to be created. The product of this negation, so to speak, is the 'great void' (*mahāśūnya*) on which this universe is reflected. This universe,

negation of manifestation. The syllable *a* is one of the syllables (*a*, *mā*, *na*, *nāḥ*) expressing negation; therefore, the word *abhittiḥ* is a substratum (*bhittiḥ*), whose nature is emptiness, which is here conveyed by the syllable *a*. How does He create? He manifests without making use of material (*upādāna*) or other auxiliary causes.[38] The word *upādāna* stands for *māyā*, *prakṛti*, etc., while the word *saṁbhāra* refers to the collection of required auxiliary causes, such as action, etc.; therefore, the Lord creates, having given up all the causes. In this process of creation, He doesn't make use of material or other causes because they are already included in the universe; that is to say, they are also manifested by Him — otherwise, this universe would be as unreal as the hare's horns. Therefore, Paramaśiva is praise-worthy because of His 'skill' or 'art' (*kalā*); that is to say, because of His creative power in the form of *svātatrya śakti*. It is surprising that the creation of this universe is like a painting — painted without canvas (without support) and accomplished without any

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which is the result of the free will of Śiva, is the reflection on the screen of that 'great void of consciousness' (*mahāśūnyabhitau*). All that which appears whether subject, object, idea, action, etc., is nothing but *ābhāsa* and everything appears as a reflection in the 'mirror of consciousness'. In *TĀ*: 3: 8, Abhinavagupta writes: "The truth is consequently this: that the supreme Lord, unrestrained (*anargala*), manifests all the varied plays of creation and dissolution in the ether of His own Self (*svātmavyomani*). In the same way, as in a pure mirror, without mingling together, earth, water, etc., are reflected; so in one Lord, who is of the nature of Consciousness (*cinnāthe*), the various 'motions of the whole' (*viśvavṛttayaḥ*) are manifested."

[38] It was already pointed out in the Introduction that according to this system, the causal relation is not different from the subject-object relation. It is explained in *ĪPK* 2:4:2 that only sentiency can be the origin of any act of creation. This is to say, the subject must be in a conscious relation with the object in order to affect it, e.g., for a weaver to make a cloth, he needs to have a conscious relation with it. Therefore, Śaiva thinkers argue that this entire creation is the manifestation of the absolute Consciousness stirred into motion by *icchāśakti*, the divine will of the creator. Thus, when a potter creates a pot, it is that same *icchāśakti*, which is identical with Consciousness, and which operates through the potter, who is also part of that same Consciousness. Furthermore, it is that same Consciousness that is found as the ultimate source of both the instruments used in the production of a pot, as well as the material used in its creation. Therefore, according to this system, both cause and effect are ultimately the effects of the highest Consciousness, which is the ultimate cause.

material. This, however, is not impossible because we also experience the workings of the glorious *svātantrya śakti* as she manifests various forms in our dreams and imaginations.

एवं यथा भगवत एव अनर्गलात् स्वातन्त्र्यात् जगदुदयः, तथा अत एव संसारनिवृत्तिः उचिता इति संभावयन् मायातिरोभावकं ज्ञानं लब्धुं परमेश्वरमेव प्रार्थयते

Just as there is a manifestation of this universe through the unobstructed *svātantrya śakti* belonging to the Lord, in the same way, there is a reverse process, i.e., the withdrawal of the world. Furthermore, the author, thinking of the Lord's greatness, prays to Parameśvara for the attainment of that knowledge which is instrumental to veiling the power of *māyā*.

मायाजलोदरात्सम्य-
गुद्धृत्य विमलीकृतम् ।
शिवज्ञानं स्वतो दुग्धं
देह्येहि हरहंसः नः ।।१०।।

10. O, swan-like Śiva, come to us and enlighten our minds by the milk of Your knowledge which has been purified and fully separated from the water inside the belly of *māyā*.

हे व्याख्यातसतत्त्व हरहंस! एहि-संमुखीभव,-शरीरादिभूमिका-तिरस्कारेण उन्मज्ज, अतश्च व्युत्थानदशायामपि 'शिव एव इदं विश्वम्' इति ईदृक् श्रेयोरूपं ज्ञानं, नः-अस्मभ्यं देहि-मनसि प्ररोहय । यच्छ्रुतिः

'तन्मे मनः शिवसंकल्पमस्तु '।

इति कीदृशम्?, - आख्यातिरूपाया मायायाः संबन्धि यत् कलाकलितत्वादिवशेन जडं-भेद-प्रतीतिसारम्, उदरं-मध्यं, ततः सम्यक् - मिताहंभावगालनयुक्त्या उन्मील्य, विमलीकृतं-

विगलिताख्यातिसंस्काररूपां शुद्धिमापादितम्, अत एव स्वतो दुग्धं-त्वयैव कलाश्लाघ्येन आकृष्य आनीतम् । । हंसः क्षीरनीराभ्यां क्षीरमाहर्तुं विदग्ध इति अनुरणनार्थः ।।१०।।

Hey, swan-like (*Haṁsa*) Śiva, whose nature has already been explained, come (*ehi*) in front of us (*saṁmukībhava*); that is to say, manifest Yourself by suppressing the dominance of our physical form, mental apparatus, etc., and give us (*dehi*); that is, enlighten (*manasi prarohaya*) us (*naḥ*) by the knowledge in the form of the supreme realization: "All of this universe is nothing but Śiva", (who is) permanently established, even in the state of ordinary activity (*vyuthāne*).[39] As it is said in *Yajur Veda*: "Let my mind be completely dedicated to Śiva."

What is the nature of that Śiva? That water or insentience (*jala* or *jaḍa*),[40] which is essentially ignorance in the form of the notion of duality because of the diversification caused by *kalā*, etc., is connected with *māyā*, which is ignorance.[41] The word *udaram* in this verse means 'inside' or 'internally'. The word *samyak* means 'opening up of that Consciousness inwardly', which causes the false notion of I-ness to melt away. The word *vimalīkṛtam* indicates the 'elevation to a level of pure knowledge' (*śuddha vidyā*) in which the impressions of ignorance disappear. Therefore, (this knowledge) is 'milked by itself' (*svato dughdam*); that is to say, it is brought about by You, who are praise-worthy because of Your skill. The suggested or implied meaning (*anuranaṇārtha*)[42] is that that Haṁsa is skilled in separating milk from the mixture of milk and water.

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[39] *Vyuthāna* is the state of the ordinary experience of the waking state. The fourth state or *turya* permeates all the other three states, i.e., deep sleep, sleep and waking state. However, initially, this state is experienced by a *yogin* as a distinct state transcending the other three. The state beyond fourth (*turyātīta*) makes a *yogin* experience the fourth state even while in waking or any other state. It is also referred to in Śaiva *śāstras* as *unmīlana samādhi*. See note 3.

[40] Letters ḍ, r, and l can be used interchangeably in Sanskrit.

[41] Ignorance is limited or contracted knowledge caused by *māyā*. See note 23.

[42] The meaning derived here comes from the suggestive meaning called reverberation (*anuranana*), according to which the final sounds of the verse are like the reverberation of a bell, which conveys the implied meaning not clearly expressed by the primary meaning of the word.

यतश्च त्वमीदृक् शिवज्ञानं नः प्रयच्छसि अत एव

Thus, give us this kind of Śiva knowledge. The author continues:

षट्प्रमाणीपरिच्छेद-
भेदयोगेऽप्यभेदिने ।
परमार्थैकभावाय
बलिं यामो भवाय ते ।।११।।

11. Although connected with duality through the division into six *pramāṇas*, You maintain Your non-dual nature as the supreme Reality and thus remain one and undivided. We offer our body, *prāṇa*, subtle body, etc. to You Bhava.

भवति-सर्वस्य सत्यप्रकाशात्मना रूपेण विद्यते इति भवः, तत एव परमार्थेन एकस्वरूपः, तस्मै ते बलिं यामः-उन्मीलितशिवज्ञानाय तुभ्यमेव भैरवाग्नये शरीर-प्राणपुर्यष्टकादि जुहुमः । कीदृशाय? षण्णां-प्रत्यक्षानुमानोपमानागमार्थापत्त्यभावाख्यप्रमाणानां समाहारः षट्प्रमाणी मीमांसकोक्ता, तया कृतो यः स्वस्य स्वस्य विषयस्य परिच्छेदः, स एव भेदः-प्रत्यक्षाप्रत्यक्षसादृश्य-यागफल-साध्यसाधनाभावाख्यप्रमेयव्यवस्थारूपः, प्रमातृप्रमाणप्रमे-यापेक्षारूपश्च, तद्योगेऽपि न भिद्यते तच्छीलः तस्मै । एतदुक्तं भवति-यत्किंचित् प्रामणैः विभेदेन व्यवस्थाप्यते तत् व्यवस्थाप्यमानत्वादेव संविन्निष्ठां व्यवस्थाम् आसादयत् संविन्मयमेव, इति भेदव्यवस्थापि अभिन्नमहाप्रकाशात्मकशिवमय्येव, प्रमााणपरिच्छेदयोगश्च भगवत एव संभाव्यः ततोऽरिक्तस्याभावात्, तथा संभावनायामपि च उक्तदृशा अभेदित्वमेव ।।११।।

You are called Bhava because You "exist in everything in the form of Light". Therefore, You are the supreme Reality who, as

the essential nature of all, abides in everything. We offer ourselves, i.e., our subtle body (*puryaṣṭaka*),[43] vital air (*prāṇa*), body, etc., to You, the fire of Bhairava, who has manifested the knowledge of Śiva. What is the nature of that Bhava? According to *Mīmāṁsa*, there are six means of gaining valid knowledge (*pramāṇas*):[44] perception (*pratyakṣa*), inference (*anumāna*), simile (*upamāna*), *Veda* (*āgama*), postulation (*arthāpatti*), and nonexistence (*abhāva*). The division (*pariccheda*) created by these *pramāṇas* is their exclusive concern with their specific objects of knowledge. And this division is dualism (*bheda*), which is in the form of these specific objects to be known. They are: objects perceived (*pratyakṣa*), things inferred (*apratyakṣa*), similarity (*sādṛśya*), fruits of sacrifice (*veda*), that which is instrumental in knowing a thing being experienced (*sādhyasādhana*) and nonexistence (*abhāva*). This dualism also forms the division into knower, knowledge, and object of knowledge. However, in spite of Your connection with the *pramāṇas*, etc., You are One and undivided because unity is Your very nature. This stands clear: what is established through the *pramāṇas* as appearing different from one another, all of that has its existence in Consciousness. Dualistic knowledge (gained through the *pramāṇas*) is nothing but Śiva, who is of the nature of the great and undivided Light (*mahāprakāśa*). Connection with limited knowledge, established through the *pramāṇas*, can only belong to Parameśvara because nothing can exist outside of Parameśvara. Thus, in spite of the possibility of possessing distinction, when observed from another angle, the Lord is One and undivided.

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[43] *The puryaṣṭaka* or subtle body (*sūkṣma śarīra*) is the body that survives after one drops one's gross body. According to nondual Kashmir Śaivism, it consists of five *tanmātras* and three internal organs, *buddhi*, *ahaṁkāra* and *manas*. According to the *Sāṁkhya Kārikā*, on the other hand, it consist of five *tanmātras*, the five organs of knowledge, five organs of action and three internal organs, *buddhi*, *ahaṁkāra* and *manas*. For details on the subtle body, see *SMK*: 38-42.

[44] The *pramāṇas* are the means to substantiate valid knowledge and their number varies from system to system. According to the Sāṁkhya/Yoga system, there are three *pramāṇas*; Nyāya accepts four, while the Grammarians accept five, etc. Although the Śaiva scholars accept the role of *pramāṇas* in day-to-day life, yet they argue that in relation to Consciousness, the *pramāṇas* have no role to play because they owe their existence to that Consciousness.

इत्थं बलिनिवेदनलब्धसमावेशो व्युत्थानेऽपि तद्रूपतामाशंसितुमाह

The author sings the following verse in praise of those devotees whose absorption (*samāveśa*) in the Lord is attained by completely surrendering themselves as an offering (*bali*) to Śiva, even in the state of everyday existence (*vyuthāna*).

अपि पश्येम गम्भीरां
परेण ज्योतिषाभितः ।
उन्मृष्टतमसं रम्या-
मन्तर्भव भवद्गुहाम् ।।१२।।

12. Let us perceive, O Bhava, in identity with the perfect I-Consciousness, Your unending *māyāśakti*, whose darkness of ignorance has been pacified by Your supreme Light, and which (now) shines in identity with *svātantryaśakti*.

हे भव! भवद्गुहां-त्वन्मायाशक्तिं गम्भीरां-दुरन्तां, परेण ज्योतिषा-त्वदीयेन परमाद्वयप्रकाशेन, अभितः-अन्तर्बहिश्च उन्मृष्टतमसं-प्रशमिताख्यातितिमिराम्, अत एव रम्यां-पारमार्थिकेन स्वातन्त्र्यशक्त्यात्मना रूपेण स्फरन्तीम्, अन्तरिति पूर्णाहन्तात्मनि प्रामत्रैकात्म्ये, पश्येम-समाविशेम किम् ? ।।१२।।

Hey Bhava, (let) Your 'cave' (*bhavadguhām*), that is, your *māyā śakti*,[45] which is 'deep' (*gambhīrām*), i.e., unending (*durantāṃ*), be

[45] We have already mentioned that *māyā tattva* hides the real nature of the Self through five *kañcukas* or veils and *māyā śakti* is that power of Śiva responsible for creation of diversity, which ultimately causes knowing subjects to identify the Self with the non-self. This is one of the major disagreements between the two major monistic systems of thought, i.e., Kashmir Śaivism and Advaita Vedānta. In order to explain creation of the unreal world from the real Brahman, Advaita

cleansed inside and outside (*abhitaḥ*) from the darkness of ignorance by Your supreme Light (*pareṇa jyotiṣā*), which is of the nature of supreme nonduality. The word *ramyām* in this context means that in its real form, *māyā* shines in identity with *svātantrya śakti*.[46] The word *antar* refers to the experience in which the knowing subject (*primatā*) realizes that he or she shines in identity with the perfect I-Consciousness. The word *paśyema* literally means, 'let us perceive', and in this context means 'let us enter' or 'merge' (*samāviśāmaḥ*) into that supreme nondual state.

एवं तदाशंसावशोन्मिशद्भक्त्युद्रेक आह

Thus, the author, in whom the ecstasy of devotion is being manifested because of the intensity of enthusiasm, continues:

Vedānta needs to take help of *māyā*. The eternal and unborn Brahman becomes manifest only when that *māyā* projects the universe, like a magician. However, during that projection, Brahman remains inactive, uninvolved and untouched by this change. Thus the unreal is superimposed (*adhyāsa*) on the real, like a perception of a snake in a rope; the rope is not a snake and this superimposition is merely an apparent presentation to Consciousness through the remembrance of something already experienced; this kind of superimposition is called *avidyā*. The nature of this *avidyā*, when analyzed from the empirical perspective (*vyāvahārika*) is described as *anirvacanīya*. *Anirvacanīya* is described as something positive, though intangible, which can not be described as either existence (*sat*) or non-existence (*asat*), which is made of the three qualities and is antagonistic to knowledge. *Māyā* is said to be unreal because it disappears at the dawn of knowledge, and yet *māyā* is not unreal because her effects persist as long as it is not destroyed. According to Śaivism the error that Advaita Vedānta is making in explaining creation is that Brahman is described as being devoid of any activity. The Śaivas point out that the understanding of action by the followers of Vedānta is limited to the sense of crude physical activity as performed, for example, by a weaver, and it is inappropriate to attribute this sort of activity to Śiva. The act of self-reflective consciousness (*vimarśa*), whose other name is *spanda*, stirs into motion the divine will (*icchā*), which then expands into *jñāna* and *kriyā*, bringing the universe into existence. The *spanda* presents here the transformation of the unlimited to the limited and return from the limited to the unlimited.

[46] *Māyāśakti* is a lower aspect of *svātantryaśakti*.

नमस्तेभ्योऽपि ये सोम-
कलाकलितशेखरम् ।
नाथं स्वप्नेऽपि पश्यन्ति
परमानन्ददायिनम् ।।१३।।

13. Salutations also to those who (are able to) visualize, even in their dreams, the bestower of the supreme bliss whose forehead is decorated with the crescent moon.

आस्तां तावत् अद्वयात्मा कतिपयजनहृदयाश्वासप्रदः पारमेश्वरः स्वभावः । आकृतिमन्तमपि इन्दुशेखरं ये दर्शनावसर एव परमानन्दप्रदं स्वप्नेऽपि पश्यन्ति, तेभ्योऽपि भवद्दर्शनपवित्रिभ्यो नमः ।।१३।।

Let's leave aside the nondual nature of Parameśvara, which instills assurances and hope in the hearts of only few people. We offer our salutations even to those who are purified by Your vision and who perceive, even in dreams, the crescent moon that is the physical form of the bestower of the supreme bliss.

यतश्च एतेऽपि अस्माकं भवद्भक्त्युद्रेकेण नमस्कार्याः, ततः

They deserve our respect because of the intensity of their devotion to that Parameśvara. Therefore:

भगवन्भव भावत्कं
भावं भावयितु रुचिः ।
पुनर्भवभयोच्छेद-
दक्षा कस्मै न रोचते ।।१४।।

14. O Lord Bhava, where is there a wise person who doesn't enjoy (the practice of) devotion to You, which is to meditate on You who are Consciousness and bliss alone, and who are capable of destroying the fear of continuous rebirth.

भावत्कं भावं-चिदानन्दघनं त्वत्स्वरूपं भावयितुं-स्वत्वेन प्रत्यवम्रष्टुं, रुचिः-अभिलाषः श्रद्धा, कस्मै महाधिये न रोचते, सर्वस्यैव प्रतिभासते इत्यर्थः । कीदृशी? पुनर्भवभयोच्छेदे-जन्मान्तर त्रासोन्मूलने दक्षा-शक्ता ।।१४।।

The word *bhāvayitum* means to 'meditate' or 'reflect' (*pratyavamraṣṭum*) on Your nature as being identical with our own self, consisting of Consciousness and bliss alone (*bhāvatkaṃ bhāvam*). The word *ruciḥ* means 'desire' or 'faith'. Such devotion must be enjoyed by the wise because the Lord is present in everything. What is the nature of that devotion? This devotion is capable (*dakṣā*) of uprooting the fear of continuous birth and death.

अतश्च

Therefore:

यावज्जीवं जगन्नाथ
कर्तव्यमिदमस्तु नः ।
त्वत्प्रसादात्त्वदेकाग्र-
मनस्कत्वेन या स्थितिः ।।१५।।

15. O Jagannātha, let that state, which is the result of one-pointed meditation on You, be made accessible to us, through Your grace, for as long as we live.

त्वदनुग्रहादेव एकमपि क्षणं त्वदेभदभावनाशून्यं मा भूत् इत्यर्थः । त्वदेकाग्रेति त्वमेव एकः अग्रे नित्यं स्वात्मरूपतया विमृश्यो यस्य ।।१५।।

By Your grace, don't let us, even for a moment, cease to engage in the meditation on our identity with You. The expression *tvadekāgra* refers to one who always has the one Lord, who is his own Self, as the object of his meditation.

पुनरपि भक्तिप्रकर्षात् सर्वशास्त्रवाक्यैकवाक्यतां विमृशन् भगवत्स्वरूपं स्तौति

Then again, the author, contemplating the nature of all the *śāstras* as possessing singularity of meaning and thought (*ekavākyatā*),[47] begins to praise the Lord propelled by the intensity of his devotion.

शाखासहस्रविस्तीर्ण-
वेदागममयात्मने ।
नमोऽनन्तफलोत्पाद-
कल्पवृक्षाय शंभवे ।।१६।।

16. Salutations to Śambhu, who is the innermost Self of the *Vedas* and *Āgamas* that expand in thousands of branches, and who is similar to the celestial cow in creating unlimited fruits (in identity with His own Self).

तत्तदंशाभिनिविष्ठमितहृदयानुसारेण विभिन्नशाखाशतैः विततो यः- विन्दन्ति अनेन परं तत्त्वम् इति व्युत्पत्त्या वेदरूपः आगमः-परमेश्वरप्रणीतं वाक्यैकवाक्यं, तथा एकपरवस्तु-तत्त्वविश्रान्तिसारं सर्वमेव शास्त्रं तन्मय आत्मा यस्य, परमेश्वर एव हि शब्दराशिशरीरः

[47] *Ekavākyatā* is the notion that all the sentences of the Vedic texts (or later of other *śāstras*) combined constitute one long sentence possessing a syntactical unity.

तत्प्रपञ्चमयाशेषशास्त्रात्मना स्फुरति, अत एव अनन्तम् - अपरिच्छिन्नं स्वरूपप्रथामयं यत् फलं, तदुत्पादे-तदभिव्यक्तौ, कल्पवृक्षतुल्याय अविलम्बितमेव फलिनाय, मितहृहयविकल्पित-विभिन्नशाखानुसारेण तु अनन्तस्य- नानारूपस्य फलस्य उत्पादकाय, शाखाभेदेऽपि तु 'सर्वशास्त्राप्रत्येयम् एकं कर्म' इति स्थित्या वाक्यैकवाक्यतापर्यालोचनया परफलविश्रान्तत्वमेव नानाशास्त्रात्मना एकस्यैव महाशास्त्रस्य । यदुक्तं सारस्वते स्तोत्रे

'त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति
प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च ।
रुचीनां वैचित्र्यादृजुकुटिलनानापथजुषां
नृणामेको गम्यस्त्वमसि पयसामर्णव इव ।।'

इति ।।१६।।

That which expands and is divided into hundreds of branches, according to the limited minds of those continuously engaged in the study of their many branches, is called the *Vedas*. It is by the *Vedas* that one attains supreme Reality.[48] The *śāstras*,[49] called *Āgamas*, are

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[48] According to the commentator, the word *veda* is derived from the root *vid*, which means to attain or obtain.

[49] All the *āgamas* are made of sound, which unfolds in the form of speech and which appears on the level of *vaikharī*. Thus, they are all comprised of the totality of sound (*śabdarāśi*) or the fifty phonemes that abide in the supreme level: that of Śiva; thus, for the Śaivas, the *āgamas* are inherent in consciousness. In his commentary on *ĪPV* 2:3:1-2, Abhinavagupta defines *āgama* as "the inner activity of the great Lord, who is nothing but Consciousness alone (*cit*)". Thus the *āgamas* are contained within the pure I-Consciousness and therefore are innate aspect of Consciousness. On the level of *vaikharī*, they externalize into multiple forms and help lead the mind of a practitioner back to its source. In his commentary on the *Bhagavadgītā* 17:1-2, Abhinavagupta describes the process of externalization of *śāstras* from *parā vāk* to the level of ordinary speech. He describes the *śāstras* as the very essence of the supreme Brahman, existing in His essential nature as *parā vāk*, shining as pure reflective awareness (*vimarśa*); only because of autonomy (*svātantrya*), *parā vāk* externalizes itself from within, beginning with the most subtle aspect of *praṇava* and gradually assuming the form of gross speech, such as various popular teachings, etc.

created by Parameśvara, and are also in the form of one sentence that possesses a singularity of meaning (*vākyaikvākyam*). Thus, all the *śāstras*, which are of the nature of one's own Self, rest in the very heart of that one and undivided Reality. Parameśvara, whose body consists of the totality of letters (*śabdarāśi*),[50] manifests the essence of all *śāstras* that elucidate the nature of His own Self; therefore, the fruits are unlimited (*anantam*), as they are the expansion of His own consciousness, and after fruition, resemble the celestial tree that bears fruit without delay.

If however, we follow those who divide the *Vedas* into different branches as imagined in their limited minds, then the meaning of the word *anantam* would be 'of various forms' (*nānārūpam*). Even if we accept the division of the *śāstras* into different recentions, by following the Mīmāṃsā principle: "everything that is to be known from all the different *śāstras* is one action (*karman*)", (we find) that all the *śāstras* put together, because they possess a singularity of meaning, make up one great scripture (*mahāśāstra*), which culminates in that supreme fruit, i.e., identity with Śiva.

As it is said in the *Sārasvatī stotra*:

> The different practices as established by the three *Vedas*, Sāṁkhya, Yoga, Paśupatas, Vaiṣṇavas, etc., are but different paths; and people, on account of their different aptitudes, choose the one they deem best and worthy of being accepted. But, as the sea is the final resting place for all types of streams, You are the only destination for all people, whichever path, straight or zigzag, they may accept.

यत एवम्, अतः

Because this is so, therefore:

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[50] The expression *śabdarāśi* refers to the totality of the phonemes of the Sanskrit alphabet, from *a* to *kṣa*, existing in the undifferentiated state. This is the original pattern which, in the process of creation, will be reflected on the lower levels.

वाङ्मनःकायकर्माणि
विनियोज्य त्वयि प्रभो ।
त्वन्मयीभूय निर्द्वन्द्वा
कच्चित्स्यामापि कर्हिचित् ।।१७।।

17. Having entrusted all of our verbal, mental and physical activities to You, O Lord, whether we'll ever be free from duality by attaining identity with You.

यत्किञ्चित् वदन्तः कल्पयन्तः कुर्वाणा वा वयं त्वन्मयमेव सर्वं भावयन्तः, अत एव त्वन्मयीभावात् निर्द्वन्द्वाः-गलितभेदाः, तथा सुखदुःखादिसर्वद्वन्द्वानभिभूता अपि-नाम, कच्चित् कदाचित् भवेम ।।१७।।

Whatever we might say, conceive, or do, we meditate on all of that as being identical with You. Therefore, having become one with You, we are freed from the pair of opposites because the sense of duality simply melted away. In this way, having become liberated from the oppression of duality [51] in the form of happiness, sorrow, etc., let us indeed attain identity with You.

फलितैव इयमस्माकमाशंसा,-यत एवंविधो भगवान्, इत्याशयेन असामान्यतत्प्रकर्ष- परामर्शात्मिकां स्तुतिमाह

Since the nature of the Lord is as described, our hopes and expectations have been fulfilled. With this idea in mind, the author utters another verse, which is of the nature of reflection (*parāmarśa*) on the unique excellence of the Lord (that is, excellence which is not found in anyone else; not possessed by anyone else).

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[51] The notion of duality is the result of the limited knowledge which is impurity in the form of *āṇava mala*. Similarly, purity is defined as the ability of a knowing subject to perceive the objective existence in the identity with his own Self, which is the result of pure knowledge (*śuddha vidyā*).

जगतां सर्गसंहार-
तत्तद्धितनियुक्तिषु ।
अनन्यापेक्षसामर्थ्य-
शालिने शूलिने नमः ॥१८॥

18. Salutations to the 'possessor of three *śaktis*', whose capacity (*sāmarthya*)[52] is in no need of anything external for the creation of all the varied experiences of the knowing subjects (who undergo) various births and deaths.

निर्णीतपरशक्तिस्फारतत्त्वाय शूलिने, तत एव सदाशिवादिसकलान्तानां सर्वगतां विविधजन्मप्रलययोः तत्तदभीष्टप्राप्त्यात्मिकासु च हितनियुक्तिषु भोगपवर्गसंपादनेषु, निरपेक्ष-निजस्वातन्त्र्यविजृम्भितात्मने नमः-इति प्राग्वत्, एवमुत्तरत्रापि ॥१८॥

We salute the 'possessor of the three *śaktis*' and the illuminating *parā śakti*,[53] whose existence has already been decisively established.

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[52] *Sāmarthya* or capacity is another name for the power of autonomy (*svātantrya*).

[53] The *śaktis* referred to here are *parā*, *parāpara*, and *apara*. The *śakti* that unifies and gives rise to this triad is known as *Kālakarṣiṇī*. In *Tantrasāra*, Abhinavagupta describes the nature of these *śaktis*: "The Lord possesses innumerable dynamic energies (*śaktis*). What more can we say? The entire universe is His *śakti*. Therefore, it is impossible to enumerate all of them in the instruction. However, the whole universe can be summed up under the three main *śaktis*. The supreme energy (*Śrīparāśakti*) of the Lord is that *śakti* by means of which the universe, beginning with Śiva and ending with earth (*pṛthvī tattva*), is born, seen and manifested by the Lord in indeterminate consciousness. *Śrīparāparāśakti* of the Lord is that *śakti* by means of which He projects the universe, just like the reflection of an elephant, etc., in a mirror, as different-cum-nondifferent. The glorious *Aparāśakti* is that *śakti* by means of which He manifests the differentiated universe, in which objects appear as different from one another. That *śakti*, by means of which this triad of *śaktis* is borne, that is, embraced (withdrawn) internally into His Self through the process of unification (*anusandhāna*), is the glorious *parāśakti*. That *śakti* (although remaining) *Śrīparā* is now called *Śrīmātṛsadbhāva*, *Kālakarṣiṇī*, etc." *TS* p. 28.

That Parameśvara arranges for all the knowing subjects, from *sakala*[54] to Sadāśiva, (all of whom will undergo) various births and deaths for the experience of pleasure (*bhoga*) and liberation (*apavarga*), (all of) which is for their own benefit, and which leads them to the attainment of their desired objects. Thus, we salute, as before and so also in the future, that Parameśvara, who expands His own *svātantrya śakti*, who (for her expansion) is independent from anything outside of herself.

कृतं वाभ्यधिकेन

This much explanation should suffice.

व्यतीतगुणयोगस्य
मुख्यध्येयस्य धूर्जटेः ।
नामापि ध्यायतां ध्यानैः
किमन्यालम्बनैः फलम् ।।१९।।

19. What could be the fruit of various types of meditations? Meditate on the name of Dhūrjaṭi alone, who is devoid of any association with the three *guṇas*, and who is the main object of meditation even for Brahmā, etc.

धूर्जटेः-महादेवस्य, अर्थानुगमशून्यं वस्तुतः तत्त्वार्थनिष्ठं धूर्जट्यादिनामापि भूयो भूयः चिन्तितं किं किं न सूते, अतः तदेव चिन्त्यताम् । यद्वक्ष्यति

'भवतस्त्वीश नामापि मोक्षपर्यन्तसिद्धिदम् ।'

[54] *Sakalas* are a type of knowing subject that possesses all three kinds of *mala*. The name *sakala* stands for all the knowing subjects existing in the sphere of *māyā*, including insects, animals, human beings, and gods. All these knowing subjects possess one thing in common: limitation (*kalā*) caused by the five veils (*kañcukas*).

इति । तथा

'यन्नाम्नापि महात्मानः कीर्यन्ते पुलकाङ्कुरैः ।'

इति । एवं यन्नाममात्रचिन्तनमेवाभिलषितं पुष्णाति, तदन्यालम्बनैः-तत्तदाकारविषयैः ध्यानान्तरैः किं प्रयोजनम् । उक्तं च श्रीविज्ञानभैरवे

'भिया सर्वं रवयति सर्वदो व्यापकोऽखिले ।
इति भैरवशब्दस्य सन्ततोच्चारणाच्छिवः ।।'

इति । शब्दस्येति शब्दमात्रे भरः, वस्तुतो हि भैरवशब्दः प्रोक्तपूर्णार्थवृत्तिः अतो यदि अर्थभावनां विनापि यः सन्ततम् उच्चरयति स शिव एवं भवति, - परमन्त्रवत् एवमादेर्भगवद्वाचकस्य वाच्यैकात्म्यात् । कीदृशस्य धूर्जटेः? व्यतीतगुणयोगस्य-निस्त्रैगुण्यमहाप्रकाशात्मतया आकृत्याद्युपाधिशून्यस्य, अत एव मुख्यध्येयस्य-ब्रह्मादिभिः सर्वकारणैः ध्येयैरपि उपासस्य ।।१९।।

The word Dhūrjaṭi[55] refers to the great God (Mahādeva). Even the names of God, such as Dhūrjaṭi, etc., are, in reality, devoid of literal meaning because they all exist (they are all established) in the supreme Reality. What results are these names not capable of producing if meditated on again and again? Therefore, one should always meditate on these names. As the author himself will state later in the text:

> But, O Lord, even Your name grants perfections up to and including *mokṣa* (v. 79).

Furthermore:

> Great souls have their hairs standing on their ends merely upon hearing His name (v. 82).

Thus, when, by mere contemplation on God's names, all desired fruits can be attained, what could be the use of various meditations, which have for their purpose various external forms, etc?

It is said in the *Vijñānabhairava*, verse 130:

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[55] Dhūrjaṭi is one of the names of Śiva, meaning 'one whose matted hair is like a burden'.

> Bhairava is one who with His luminous Consciousness makes the whole Universe resound or who being of luminous Consciousness joined with *kriyāśakti* comprehends the whole universe, who gives everything, who pervades the entire cosmos. Therefore by incessantly reciting the word 'Bhairava', one becomes Śiva.

In this verse, the emphasis is clearly placed on the word/sound (*śabda*). The word Bhairava truly possesses the power to express the fullness of its meaning; therefore, if a person constantly repeats the word Bhairava, even without contemplating its literal meaning, he becomes Śiva. This is because the word (*vācaka*) and its meaning (*vācya*) are of the nature of the Lord, as in the case of the supreme *mantra*.[56]

What is the nature of that Dhūrjaṭi? He is devoid of form and other attributes because of His being of the nature of the great Light, free from the three *guṇas*. Therefore, this Dhūrjaṭi is the main object to be meditated on, because although Brahmā and other gods are meditated on by other knowing subjects as the causes of everything, they, in turn, meditate on that supreme Lord.

पुनरपि भक्तिभरोद्रेकोल्लसितहृदय आह

Once again, the author (propelled by) the surge of the intense devotion in his heart said:

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[56] On the *vaikharī* level, *mantras* are made of letters and when arranged in a particular order they express a given deity. They are said to be of the nature of Śiva, meaning that they possess the totality of knowledge and power present in Śiva; they are able to perform their functions only by grasping the energy and knowledge abiding in Śiva. *Mantras* that have not attained that level are simply letters which possess no power to accomplish anything. However, when a *yogin* is able to penetrate that state, which is the fullness of I-Consciousness, then *mantras* become omniscient. Therefore, it is the apprehension of one's own Self or the fullness of I-Consciousness that constitutes the real potency and capacity of the *mantra*. This apprehension becomes possible because *mantra* is that which expresses (*vācaka*), and that which is expressed or aimed at (*vācya*) by the *mantra* is the highest Reality. In the beginning of the mantric utterance, the *mantra* appears as if separate from consciousness, but when a *yogin* is able to lay hold of its power, the *vācaka* becomes identical with the highest Reality.

नमो नमः शिवायेति
मन्त्रसामर्थ्यमाश्रिताः ।
श्लाघ्यास्ते शाम्भवीं भूति-
मुपभोक्तुं य उद्यताः ।।२०।।

20. Those who have realized the potency of *mantra*, "*namo namaḥ Śivāya*", are praise-worthy, as they have prepared themselves to enjoy the glory of that Śambhu.

शिवाय-चिदानन्दैकघनश्रेयोरूपाय, नमोनमः-इति अविच्छेदेनैव पुनः पुनः शरीरप्राणपुर्यष्टकशून्यात्मकं तद्द्वारेण च विश्वं जुहुमः, इत्येवम् अर्थसतत्त्वे तन्मन्त्रमाहात्म्यं ये आस्थिताः-अनुप्रविष्टाः, ते शाम्भवीं विभूतिं महानन्दममयीम् उपभोक्तुं-स्वात्माभेदेन चमत्कर्तुम् उद्यताः श्लाघ्याः ।।२०।।

Salutations again and again (*namo namaḥ*) to Śiva, that supreme good (*śreyas*), who is of the nature of condensed Consciousness, oneness and bliss. By this constant salutation, we offer, again and again, our body, *prāṇa*, subtle body, void (*śūnya*), etc., and through this, the entire universe as an oblation to Him. Those who enter the glory of that *mantra*, whose real meaning is that kind of salutation (surrender), are prepared to enjoy (*upabhoktum*) — (are prepared) to relish in the experience of that unitary Consciousness, which is one's own Self — the excellence (*vibhuti*) belonging to Śambhu, which is the great bliss (*mahānanda*). These people are also praise-worthy.

वयं च तादृशा इति स्वात्मन्येव अमान आह, अथवा निर्भरभक्तिभाजामस्माकम्

Thus, we are like this, either abiding in our Self without any sense of pride or we are filled with the ecstasy of devotion.

कः पन्था येन न प्राप्यः
का च वाङ्नोच्यसे यया ।
किं ध्यानं येन न ध्येयः
किं वा किं नासि यत्प्रभो ।।२१।।

21. By which physical activity You are not attained? Which word that does not express You? What meditation is there by which You are not meditated on? What's more, O Lord, what is that where You are not?

किं वा अनेन 'नमो नमः शिवाय' इत्यादिमन्त्रपरामर्शेन, यतो यत् अमितत्वन्महाप्रकाशरूपं न भवति तत् किं, न किञ्चिदेव । तेन कः तादृशः पन्थाः-कायीयः क्रियाक्रमोऽस्ति, येन त्वं न प्राप्यो भवसि । वागपि सर्वा त्वद्विषयैव । सर्वं मनःसंकल्पात्मकं ध्यानमपि त्वदालम्बनमेव । अतश्च अप्रयासे सर्वदैव त्वन्मया जाताः स्मः ।।२१।।

What is not accomplished by reflection on a *mantra*, such as *namo namaḥ Śivāya*? What is that which lacks the nature of Your unlimited Light? Nothing, not even the smallest thing. Therefore, what *panthā*, i.e., activity belonging to embodied beings could exist that doesn't lead to You? Furthermore, the whole of speech has You as its content; even meditation, which is of the nature of ideation, has You as its support (*ālambana*). Therefore, we are, always and without any effort, identical with You.

अत एव सर्वदशासु

Devotees are aware of the Lord under all conditions, therefore:

अर्चिताऽयमयं ध्यात
एष तोषित इत्ययम् ।

रसः स्रोतःसहस्रेण
त्वयि मे भव वर्धताम् ।।२२।।

22. O Bhava, may my love for You be multiplied into thousands of currents and expressed in those acts in which You are worshipped, meditated on, and pleased.

शरीरमनोवाग्व्यापारैः सर्वैरेव मामकैः यतो भगवत्येव विश्रम्यते, तेन अयम् इति एष इति च सर्वदशासु प्रस्फुरन् चित्परमार्थो भगवान् यथाक्रमम् अर्चितो ध्यातः परितोषितश्च इत्ययं रसः -अभिनिवेशः, त्वद्विषये मम यः स्थित स शतशाखः प्रवर्धताम् । ।।२२।।

All of my daily activities, whether physical, mental, or on the level of speech, are permanently established in the Lord. Therefore, that Lord, who is the supreme Reality in the form of Consciousness, shines in all the states (of consciousness) as 'this and that' and is thus worshipped, meditated on, and pleased. In this context, the word *rasa* means 'love' or 'devotion' (*abhiniveśa*). Therefore, let my love, which exists for You, multiply in thousands of currents.

अतश्च

Therefore:

नमो निःशेषधीपत्रि-
मालालयमयात्मने ।
नाथाय स्थाणवे तुभ्यं
नागयज्ञोपवीतिने ।।२३।।

23. Salutations to the imperishable Lord Sthāṇu, whose sacred thread is the serpent Vāsuki, and whose very Self is the resting place of all the mental fluctuations of all living beings.

तुभ्यं स्थाणवे-अविनाश्यमानैकरूपाय, नमः । कीदृशाय? -नागो वासुकिः यज्ञोपवीतं यस्य तस्मै, इत्थम् आकृतिमत्त्वेऽपि

'चित्रं यच्चित्रदृष्टोऽसि मनोरथगतोऽपि वा ।
परमार्थफलं नाथ परिपूर्णं प्रयच्छसि ।।'

इति स्थित्या पूर्ण एव भगवान् इत्याह-निःशेषाणां-शिवादिकीटान्तानां, निःशेषाश्च या धियः संविदः, ता एव चाञ्चाल्यात् पत्रिमालाः पक्षिपङ्क्तयः, तासां यो लयः- पूर्णाहन्तात्मनि विश्रान्तिः, तन्मय आत्मा यस्य तस्मै, स्थाणुश्च जरद्वृक्षकल्पः पक्षिवर्गालययुक्तो भवति ।।२३।।

We salute You, O Sthāṇu, who is One and imperishable (*avinaśyamānaikarūpa*). What kind of God is He? He is the one who possesses the serpent Vāsuki as His sacred thread; thus, in spite of possessing physical form:

> It is indeed strange, O Lord, that either by simply entering the mind or even by merely being perceived in a picture You grant perfectly full and supreme fruit. (v. 96).

Thus, according to this verse, the Lord is the totality, i.e., the entire universe. The word *niḥśeṣa* stands for all knowing subjects — without exception — beginning with Śiva and ending with an insect. The word *dhiyaḥ* stands for 'consciousness engaged in perception' (*samvidaḥ*), which, because of its fluctuations, is compared to a swarm of birds. This fluctuating consciousness settles and finds its resting place (*laya*) when it takes repose in the fullness of I-Consciousness (*pūrṇāhantā*).[57] That 'trunk' (*sthāṇu*) is compared to an old tree, which becomes a nesting-ground for the birds' nests.

[57] *Pūrṇāhantā* is the fullness of 'I'-Consciousness (*aham*). See note 27.

एतन्नमस्कृतिसमुचितां प्रार्थनामाह

In the following verse, the author offers a prayer appropriate for this type of salutation; thus he says:

अज्ञानतिमिरस्यैक-
मौषधं संस्मृतिस्तव ।
भव तत्तत्प्रदानेन
प्रसादः क्रियतां मयि ।।२४।।

24. The only medicine for the removal of the 'darkness of ignorance' is remembrance of You. Therefore O Bhava, bestow Your grace on me by granting me the one-pointedness (necessary) for that recollection.

अज्ञानं-शिवैक्याख्यातिरेव, तिमिरं-परप्रतिभाचक्षुरावारकत्वेन द्वैतप्रदर्शको दोषः, तस्य चिद्घनस्वरूपविमर्शात्मा त्वत्स्मृतिरेव एकम् औषधं-प्रशमोपायः, तस्मात् तत्प्रदानेन-तदेकाग्रमयत्वापादनेन, प्रसादः क्रियताम् -अख्यातिकालुष्यप्रशमनेन नैर्मल्यम् आश्रीयताम् ।।२४।।

Ignorance (*ajñāna*) is non-realization of one's identity with Śiva. Darkness (*timiram*) is impurity which makes us perceive duality because our eyes, in the form of the supreme intuition (*pratibhā*),[58]

[58] In Indian philosophy, the term *pratibhā* usually means intuitive knowledge, or revelation. It stands for super-sensuous knowledge that transcends all ordinary means of knowledge (*pramāṇa*). In the Śaiva *śāstras*, *pratibhā* is usually associated with the gap between two thoughts. The cessation of one thought needs necessarily to be followed by a gap, consisting of the *nirvikalpa* state, before the second thought may arise. This gap is commonly described in Śaiva *śāstras* as *unmeṣa* or *pratibhā*. In *Śivasūtra* 1:5, *pratibhā* is described as a sudden flash of I-Consciousness identical with *Bhairava*, who has merged all the *śaktis* into a singular identity within His own Self. In *TĀ* 1:2, Abhinavagupta sings in

have been concealed. The only medicine (*auṣadham*) capable of removing that impurity is recollection (*smṛti*) of You, which is of the nature of reflective awareness (*vimarśa*) of one's own essential nature — Consciousness alone. Therefore, be gracious (*prasādaḥ kriyatām*) by granting us the ability of being fully concentrated on that — Your recollection. This is to say, take or assume Your pure form by removing that impurity in the form of ignorance.

पुनरपि भक्तिभराविष्ट एतत्प्रसादसंभावनोचितां स्तुतिमाह

Again being overwhelmed by the intensity of devotion, the author sings praise to the Lord which is appropriate for this request of grace to take place; he says:

नम ईशाय निःशेष-
पुरुषार्थप्रसाधकः ।
प्रणन्तव्यः प्रणामोऽपि
यदीय इह धीमताम् ।।२५।।

25. Salutations to the 'possessors of sovereign power'! Even a prayer, offered by these wise ones is praiseworthy and instrumental in accomplishing the entire purpose of human existence (*puruṣārtha*).

धीमतां-तत्त्वविदां, यदीयः-प्राग्व्याकृतसमावेशात्मा प्रणामोऽपि, निःशेषस्य भोगाप वर्गात्मा प्रणामोऽपि, निःशेषस्य भोगापवर्गात्मनः

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the praise of *pratibhā*: "I pay my obeisance to the Goddess *Parā*, the 'illuminative intuition' (*citpratibhā*) who is inseparable from Bhairava and who has selected as Her seat the lotuses of the trident, the points of which are formed by the knowing subject, the means of knowledge, and the process of knowledge." Jayaratha, in his commentary on this verse, explains the word *parā* as 'fullness' or 'totality' (*pūrṇa*) and the word *pratibhā* as 'knowledge' or 'illuminative intuition' (*prajñā*). Therefore, this *pratibhā*, because of her eternal association with the supreme knower *pramātā* (*Bhairava*), is identical with the Self (*ātman*).

पुरुषार्थस्य संपादकत्वात् तथा अलङ्कारकत्वात् प्रणन्तव्यः-एवंविधलौकिकस्वातन्त्र्याय नमः ।।२५।।

The word *dhīmatām* refers to the 'knowers of Reality'; those for whom (*yadīya*) even a prayer (*praṇāma*) is identical with the absorption (*samāveśa*) in the Lord that was previously described.[59] This prayer is praise-worthy (*praṇantavyaḥ*); that is to say, recourse should be taken to it (*samāśrayaṇīyaḥ*) with humility because it glorifies us and it grants the fulfillment of all the purposes of human existence (*puruṣārtha*), e.g., liberation (*apavarga*) and enjoyment (*bhoga*). We salute You again and again, Īśa, who possesses this kind of extraordinary freedom.

युक्तं च एतत्

This is completely justified.

मग्नैर्भीमे भवाम्भोधौ
निलये दुःखयादसाम् ।
भक्तिचिन्तामणिं शार्वं
ततः प्राप्य न किं जितम् ।।२६।।

26. What is not obtained once the 'jewel of devotion to Śarva' is attained by those submerged in the terrible 'ocean of the world' which is the abode of three types of suffering.

दुरुत्तरक्लेशमये संसाराब्धौ, दुःखानि-आधिभौतिकाद्युपतापा एव यादांसि-मकरादयः, तेषाम् आस्पदे मग्नैः-निरवशेषं ब्रुडितैः, तत एव तन्मध्यादेव, शार्वं-शर्वस्य विश्वशरणवरणस्य सम्बन्धिनं भक्तिचिन्तामणिं तदिच्छयैव लब्ध्वा-अकस्मादेव प्राप्य, किं यत् क्लेशादि न जितं-न

[59] See note 9.

अभिभूतं । किं यच्च भोगापवर्गादि न जितं-न प्राप्तं, सर्वम् अभीष्टं झगिति लब्धमेव इत्यर्थः । तथा च नन्दिमहाकालादीनां तत्तदभीष्टावाप्तिः आगमेषु श्रूयते ।।२६।।

The 'ocean of continuous birth and death' consists of afflictions which are difficult to overcome. The word 'suffering' (*dukhāni*) refers to the three types of suffering: *ādhibhautika*, etc.[60] The word *yādasām* refers to various kinds of wild aquatic creatures, such as crocodiles, etc. Those who live on this level of existence (*nilaye*) are 'immersed' (stuck) in that ocean. The word *tataḥ* means 'from that very ocean'. What affliction, etc., is not eliminated after attaining — as a result of His will (*tadicchayā*), that is, suddenly (*akasmāt*) — the 'jewel of devotion' that belongs to Śārva who grants the shelter to the world? Isn't enjoyment and liberation also gained through this attainment? Everything desired is attained in an instant! It is said in the *Āgamas* that Nandi, Mahākāḷa, and others have attained everything that they desired (through their devotion).

भक्तिरेव च भगवत्तत्त्वपरिज्ञाने हेतुः, न अन्यत् इत्याह

It is devotion alone that is instrumental in attaining the knowledge that leads to Parameśvara and nothing else at all. The author continues:

निरावरणनिर्द्वन्द्व-
निश्चलज्ञानसंपदाम् ।
ज्ञेयोऽसि किल केऽप्येते
ये त्वां जानन्ति धूर्जटे ।।२७।।

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[60] The threefold suffering is: 1. intrinsic (*ādhyatmika*), this is of two types: bodily and mental; 2. extrinsic (*ādhibhautika*), which is caused by other living beings, such as other humans, animals, etc.; 3. divine (*ādhidaivika*), caused by superhuman beings: gods, planetary influence, etc. For details on the three types of suffering, see Vācaspati Miśra's commentary on the *Sāṁkhyakārikā* 1.

27. You are known to those who are 'free from the veils of ignorance', who possess the perfect knowledge of nonduality: knowledge that has become unshakable. Tell us, O Dhūrjaṭi, who are these who recognize You as shining in identity with their own Self?

किल इति आगमे-एवं किल आम्नायेषु उच्यते, आवरणात्-अख्यात्यात्मने निष्क्रान्ता निर्द्वन्द्वा-परमाद्वैतरूपा, निश्चला च अकम्पाज्ञानसम्पत् येषां तेषामेव, धूर्जटे ज्ञेयो भवसिस्वप्रकाशतया स्फुरसि, अतः केऽपि एते-लोकोत्तरा एव एते महात्मानः, ये त्वां पश्यन्ति-स्वाभेदेन स्फुरन्तं प्रत्यभिजानन्ति ।।२७।।

It is said in the *Āgamas*: those who are free from (limitations) of veils (*āvaraṇa*), who possess knowledge of the perfect nonduality (*nirdvandva*), and whose knowledge has become unshakable (*niścala*) realize Dhūrjatī who always shines in identity with their Self. Who are these people? What kind of people are they? These people are extraordinary and are great souls (*mahātmānaḥ*), as they perceive You; that is to say, they recognize (*pratyabhijñānanti*)[61] You as shining in identity with their own Selves.

ततश्च

Therefore:

[61] The word *pratyabhijñā* refers to the recognition of one's own essential nature (*ātman*) and its identity with Śiva which grants liberation. In the recognition of one's own Self there is no negating the world; however, at the moment of recognition, the world gets a new interpretation, a new understanding. The difference between 'recollection' (*smṛti*) and 'recognition' is: recollection requires the impressions of past experiences, while recognition, in addition to these impressions, requires the presence of the object whose real nature will be recognized. As Abhinavagupta puts it, "Recognition consists of the unification of what appeared once with what appears now, as the judgment: 'This is the same Caitra'. It is the cognition which refers to an object that is directly present. It is reached through the unification of the experiences." (*ĪPV* comm. 1:1:1)

निर्गुणोऽपि गुणज्ञानां
ज्ञेयो एको जयत्यजः ।
निष्कामोऽपि प्रकृत्या यः
कामनानां परं फलम् ।।२८।।

28. The unborn One (Aja) — who although devoid of qualities can be known by those possessing the quality of knowledge — is victorious; He, although devoid of desires, is the ultimate fulfillment of those possessing desires, because of the beauty of His nature.

प्रोक्तज्ञानात्मकगुणावभासिनाम्, एकः-अद्वितीयः, अजः-अनादिः, निर्गुणोऽपि-सत्त्वादिगुणास्पृष्टमूर्तिरपि, ज्ञेयो-ज्ञातुं शक्यः स्वाभेदेन स्फुरति । तथा परिपूर्णानन्दनिर्भरत्वात् कामेभ्यः-कामनाभ्यो निष्क्रान्तोऽपि, प्रकृत्या-वस्तुसौन्दर्येण, सर्वासां कामनानां, परं-पूर्णं फलं । सर्वा हि कामनाः तत्तद्भोगात्मकफलयोगिन्योऽपि भोक्तृचमत्कारप्रमुखं पार्यन्तिकपरमानन्दाब्धौ पर्यवस्यन्ति । तदुक्तमस्मत्प्रभुपादैः

'फलं क्रियाणामथ व विधीनां
पर्यन्ततस्त्वन्मयतैव देव ।
फलेप्सवो ये पुनरत्र तेषां
मूढा स्थितिः स्यादनवस्थैव ।।'

इति । अपिशब्दौ विरोधं व्यङ्क्तः ।।२८।।

He, who is One and Unborn (Aja) — untouched by contact with *sattva* and the other *guṇas*, can be known by those possessing the quality (*guṇa*) in the form of knowledge — shines in identity with the Self of all. Furthermore, He, who is free from all desires because of overflowing with the fullness of bliss, is the ultimate fulfillment of all desires for those who possess them, on account of the beauty of His nature.

All desires, in spite of being connected with the results of actions in the form of various enjoyments, ultimately culminate in the ocean of supreme bliss (*paramānanda*) as emphasis is placed on the subject of enjoyment; as our master has said:

> O Lord, the fruit of acts of *viddhi* (ordinary or religious) finally becomes identical with You; (on the other hand,) those who are desirous of the fruits of actions continue to exist in the state of ignorance because desires are without end.

Both particles (*api*) in the verse suggest an apparent contradiction.

अयमपि भगवत एव असामान्यः प्रकर्ष इत्याह

In the next verse, the author eulogizes the extraordinary excellence of the Lord; he says:

श्रीरत्नामृतलाभाय
क्लिष्ट यत्र न कैः सुरै ।
तत्क्षीरोददमैश्वर्यं
तवैव सहजं विभो ।।२९।।

29. O Vibhu, that sovereignty (*aiśvarya*) — instrumental in granting the ocean of milk, wherein all the gods experienced suffering when they attempted to acquire wealth, jewels, and nectar — is inborn only in You.

यत्र क्षीरोदे, लक्ष्म्याः कौस्तुभपारिजातादिनां रत्नानाम् अमृतस्य च लाभाय, उपेन्द्रादिभिः कैः सुरैः न क्लिष्टं-सर्वैरेव कदर्थना अनुभूता । तस्य तादृशस्य आश्चर्यनिधेः क्षीरोदस्य प्रदायकमैश्वर्यं, हे विभो ! तवैव सहजम्, अन्यस्य तु आराधनासहस्रैरपि न उपार्जनीयं भवति, भवतैव उपमन्युमुनये क्षीरोदस्य वितरणात् ।।२९।।

Which god, Indra and the rest, didn't suffer when they attempted to attain the wealth (Lakṣmī) of Kaustubha and other jewels, as well as the nectar of immortality (*amṛta*)? (The answer is:) they all suffered during that time. That 'sovereignty' (*aiśvarya*),[62] instrumental in granting the ocean of milk, is the storehouse of astonishment and belongs only to You. That *aiśvarya* cannot be attained by thousands of acts of worship, yet You have granted it, emerging out of the ocean of milk, to the sage Upamanyu.

अतश्च

Furthermore:

नमो भक्त्या नृणां मुक्त्यै
भवते भव तेऽवते ।
स्मृत्या नुत्या च ददते
शंभवे शं भवेऽभवे ।।३०।।

30. Salutations to that Śambhu, who always grants liberation to those marked by devotion, who protects (His devotees) because of their continuous remembrance of Him, and who, because of their invocations, bestows the wealth of enjoyment (on His devotees) so that they are not reborn again.

हे भव! ते-तुभ्यं, शंभवे नमः । कीदृशाय? भक्त्या उपलक्षितानां नृणां मुक्त्यै भवते-निजप्रथैकात्म्यमुक्तिरूपतया स्फुरते । तथा स्मृत्या उपलक्षितानाम् अवते-सर्वभयेभ्यो रक्षां कुर्वते । तथा नुत्या-स्तुत्या हेतुना

[62] 'Sovereignty' or *aiśvarya* is yet another name for *svātantrya śakti*, which indicates Śiva's unobstructed will unmatched by anyone else. Gods, such as Brahmā and others can possess the omniscience and other powers but the power of free and unrestrained will belongs only to Lord Śiva.

उपमन्युमरुत्तप्रभृतिभ्य इव भवे संसारे शं भोगसंपद्रूपं श्रेयः, अभवे-अभवनिमित्तं ददते, मोक्षपर्यवसितं भोगं प्रयच्छते इत्यर्थः ।।३०।।

Hey Bhava, we salute You, who bestows welfare; that is, Śambhu. What is the nature of Śambhu? He is always inclined to give liberation (*mokṣa*) in the form of identity with His Consciousness to those who are marked by devotion. In the same way, He protects (*avate*) those who remember Him (*smṛtyā*) from all kinds of fears. Furthermore, He grants welfare (*śreyas*), because of their invocations, in the form of the wealth of enjoyments (*śam*) in this world (*bhave*),[63] so that they are not reborn again (*abhave*). Just as You granted it to Upamanyu and Marutta, You grant pleasures (to your devotees) so that these pleasures can lead a devotee to liberation.

न केवलं मुमुक्षूणाम् आर्तातां बुभुक्षूणां च त्वया अभीष्टं संपाद्यते यावत् जीवन्मुक्तिकामानामपि इत्याह

You grant the most sought-after desires, not only to those desiring liberation, those afflicted, and those who are hungry, but also to those desiring liberation in this very life (*jīvanmukti*). The author continues:

सर्वज्ञः सर्वकृत्सर्व-
मसीति ज्ञानशालिनाम् ।
वेद्यं किं कर्म वा नाथ
नानन्त्याय त्वयार्प्यते ।।३१।।

31. O Lord, which action or knowable object of the wise — who perceive You as being in the nature of all, omnipotent, and omniscient — is not offered by You to infinity?

[63] Here the commentator gives the derivation of the name Śambhu.

सर्वज्ञः सर्वकर्तृस्वभावः त्वमेव चिदात्मा सर्वमसि,-इति ईदृशेन ज्ञानेन ये शालन्ते तेषां यत् वेद्यं-ज्ञेयं, कर्म-कार्यं क्रियारूपं वा, किं तादृगस्ति ? यत् त्वया आनन्त्याय न अर्प्यते, सर्वमेव एषां वैश्वात्म्येन दर्श्यते इत्यर्थः । एवं च सर्वत्र सर्वात्मकमाहेश्वर्यप्रथा जीवन्मुक्तिः ।।३१ ।।

Your very essence is omniscience and omnipotence; and being in the nature of consciousness, You are the entire universe. Thus, to these people who possess this kind of knowledge, objects that are to be known, acts, and their results that are of the nature of *kriyā śakti*, appear in identity with You. What is there that is not offered by You for the purpose of eternity? The purport is that everything (all knowables and actions) is cognized by those wise people as being included within the totality of the universe. Thus, the state of *jīvanmukti* is (the realization that) the Consciousness of Maheśvara exists as the Self everywhere and in everything.

अलं वा पारमेश्वरप्रसादानाम् इयत्तया, यतः

It is wrong to place limitation on the various blessings granted by Parameśvara, because:

इच्छाया एव यस्यैतत्
फलं लोकत्रयात्मकम् ।
तस्य ते नाथ कार्याणां
को वेत्ति कियती गतिः ।।३२।।

32. O Lord, who can know the extension (expansion) and divisions of the objects (comprising the universe) created by You — the result of whose Will is nothing less than (the creation of) the 'threefold universe'?

इच्छामात्रेण यो भवाभवातिभवात्मकं लोकत्रितयं विधत्ते, तस्य कार्याणां-प्रयत्ननिर्वर्त्यानां वस्तूनां, कियती-किं-परिच्छेदा, गतिः-प्रसृतिः,

इति एतत् को वेत्ति, न कश्चित् । अतर्क्यमेव एतत्,- इत्यतिशयोक्तिपरमेतत्, न भगवतो यत्ननिर्वर्त्यत्वं किञ्चित् । 'पश्य मृगो धावति' इतिवत् वाक्यार्थस्य अत्र कर्मता ।।३२।।

Parameśvara created this 'threefold universe' of the nature of *bhava*, *abhava*, and *atibhava*[64] merely by His will power (*icchamātrena*). These 'effects' (*kāryāṇām*) or the objects constituting the universe are created by His 'effort' (*prayatna*). Who can know (*ko vetti*) what the *gatiḥ* is; that is the 'expansion' (*prasṛtiḥ*) and *kiyatī*; that is the 'division' (*paricchedā*) of the objects (comprising the universe) that you have created? No one can answer these questions as they are beyond comprehension. Thus, it is an exaggeration to say that the Lord 'needs to use effort' to accomplish anything.

In this verse, just as in the sentence: "Look, a deer is running", the object of the verb is the meaning of the whole sentence.

न केवलं त्वदीयः कार्यस्फारो ज्ञातुमशक्यः, यावत् तव ऐश्वर्यात्मकज्ञानमहिमापि इत्याह

It is not only impossible to know the scope of your external manifestation, but also the magnificence of your knowledge, which is sovereignty (*āiśvarya*) over the entire universe.

ब्रह्मादयोऽपि तद्यस्य
कर्मसोपानमालया ।
उपर्युपरि धावन्ति
लब्धुं धाम नमामि तम् ।।३३।।

33. I salute You, whose supreme abode even Brahmā and other gods desire to attain by practicing various types of meditations with ever more intense effort.

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[64] *Bhava*, *abhava*, and *atibhava*: existence, non-existence, and that which is beyond both.

ब्रह्मविष्णुरुद्रादयोऽपि यस्य तत् अचिन्त्यं धाम-पदं लब्धुं, कर्मसोपानमालया-तत्तदनुध्यानाद्यनुष्ठानपरम्पराभिः, उपर्युपरि-इति उत्तरोत्तरप्रयत्नाधिक्येन अधिकप्रकर्षवाञ्छया धावन्ति, न कामपि विश्रान्तिं भजन्ते । नहि सर्वसामान्ये पारेमश्वरे पदे कष्चित् प्रकर्षापकर्षयोगः-इति उत्तरोत्तरप्रकर्षाभिलाषुकैः कथं तत् प्राप्यते-इति ज्ञानमाहात्म्यमपि माहेश्वरमपरिच्छेद्यमेव ।।३३।।

Even Brahmā, Viṣṇu, Rudra,[65] and other gods strive intensely (*dhānvanti*) to attain (*labdhum*) that 'state beyond thought' through the practice of various types of meditation and, with the desire to attain ever higher abodes, they always intensify their efforts. Yet, they do not take repose on any of the levels they attain through their meditations, (because) in Parameśvara, who is the highest universal (*sarvasāmānya*),[66] there is no place for higher or lower. How then can He be attained by those always desiring to reach higher and higher levels? Thus, there is no dualism in Parameśvara even in regard to the glory of His knowledge.

किं च तच्छक्तेरेव इमा भंग्यो,-यदेते ब्रह्मदय इत्याह

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[65] The names of these gods are mentioned in many verses of this text. In this system, these gods are known under the name of the 'causal deities' or *kāraṇa devatās*: Brahmā, Viṣṇu, Rudra, Īśvara, Sadāśiva, and Anāśritaśiva. They control and permeate different levels of the universe and are subject to various degrees of limitation: finite life-span, principles (*tattvas*), etc; for example, night-time associated with the Sadāśiva principle, is considered to be the great dissolution (*mahāpralaya*). The *Tantrasāra* (p. 57) explains that during this period, all the six paths are fully dissolved in the state of equilibrium. Sadāśiva who is the superintending deity of the principle (*tattva*) bearing the same name encloses *bindu*, *ardhracandra* and *nirodhikā* within and dissolves Himself into *nāda*. This primodial sound (*nāda*) is in turn dissolved into *śakti*, *śakti* into *vyāpinī*, and *vyāpinī* into *samanā* where there is no trace of time. *Kāraṇa devatās* are also said to abide in different centres in the body: in the heart, throat, palate, forehead, at the top of the head (*brahmarandhra*), and at the 'end of twelve'. The deities abiding there function in different stages of life and ultimately confer liberation.

[66] This is because the highest universal permeates all the other types of lower universals and therefore can be attained everywhere and at any time because it is undivided by time and space; see notes 26 and 28.

Furthermore, even Your *śakti* possesses various manifestations such as Brahmā and other gods.

अयं ब्रह्मा महेन्द्रोऽयं
सूर्याचन्द्रमसाविमौ ।
इति शक्तिलता यस्य
पुष्पिता पात्वसौ भवः ।।३४।।

34. Let that Bhava save us, whose 'creeper-like *śakti* has bloomed' in the form of Brahmā, Mahendra, the Sun, and the Moon.

अयं ब्रह्मा,-इति विष्णुरुद्रेशसदाशिवशिवान् उपलक्षयति, तेन तत्तत्सृष्टिस्थि-त्यादिमितकार्यकारिणो ये ब्रह्मादयः, यश्च महेन्द्रः सुराधिपत्ये स्थितः, यौ च जगतः प्रकाशाप्यायनादिव्यापारकारित्वेन स्थितौ सूर्यचन्द्रमसौ, इति- एवं प्रकारम् अन्यदपि यत्किंचित् महाविभूतियुक्तं, तत्सर्वं यस्य शक्तिः-सामर्थ्यरूपा लता इव, पुष्पिता-संजातपुष्पमात्रतया स्फुरिता न तु फलिता, सर्वस्य पुष्पकल्पस्य परमेश्वराभेदप्राप्तिरेव लोकोत्तरचमत्कारमयी फलम् । यथोक्तं श्रीपूर्वशास्त्रे समावेशचर्चायाम्

'संवित्तिफलभेदोऽत्र न प्रकल्प्यो मनीषिभिः ।'

इति । यस्य च एवं शक्तिलता पुष्पिता, स पूर्वव्याख्यातसतत्त्वो भवः पातु,-अस्मात् मितब्राह्मा-द्युपासासंकल्पसंपर्कात् रक्षतु । स्तुतं च मया

'सर्वज्ञाः सर्वकर्तारो ब्रह्माद्या भुवनेश्वराः ।
यत्रैते बुद्‌बुदायन्ते बोधाब्धिं तं शिवं स्तुमः ।।'

इति ।।३४।।

The expression 'this Brahmā' stands for gods, such as Viṣṇu, Rudra, Īśa, Sadāśiva, and Śiva; these gods, such as Brahmā, are

performers of various limited duties: creation, maintenance, and destruction; while the god Indra (Mahendra) is the ruler of the gods. The Sun and the Moon discharge their functions of giving light and nourishment to the world. As in the above examples, and in other instances that might be connected with His divine glory — all are the work of His *śakti* which is like a creeper in the form of 'capacity' (*sāmarthya*).[67] (As in the case of the above mentioned gods) His *śakti* has 'flowered' (*puṣpitā*) into buds, but has not yet (fully blossomed into) 'grown fruit' (*phalam*). This fully grown fruit consists of relishing the extraordinary delight of the attainment of identity with Parameśvara in regard to Brahmā and other gods who resemble the buds of undeveloped flowers. As it is said in the *Mālinīvijayottara-tantra* 2:25 in the chapter dealing with the nature of *samāveśa*:

> The wise ones do not conceive of the separation of the fruits of acts from Consciousness.

Let that Bhava who possesses this blossoming *śakti* in the form of a creeper and whose essential nature has already been discussed protect us from the desire to worship Brahmā and other gods of limited nature; as I have said:

> We praise that Śiva, the ocean of Consciousness, in which the all-knowing, all- doing Lords of the World, Brahmā and the other gods, are nothing but bubbles.

तदित्थं महाव्यापकस्य

Thus, He is the all-pervading One,

भ्रमो न लभ्यते यस्य
भ्रान्तान्तःकरणैरपि ।
दूरगैरपि यस्यान्तो
दुर्गमस्तं स्तुमो मृडम् ।।३५।।

[67] Capacity or *samārthya* is another name for *svātantrya śakti*.

35. We praise that Mṛḍa, whose vastness (extent) is not realized even by those who are engaged in the meditation on the supreme Reality, and whose opposite ends are not reachable even by those capable of travelling long distances.

तं मृडं-परमानन्दमयं महेश्वरं, स्तुमः-समाविशामः । कीदृशं? -यस्य भ्रान्तान्तःकरणैः-चिरकालं परममहत्त्वभावनायोगप्रकर्षेण अन्विष्यद्भिरपि, भ्रमो-वैपुल्याभोगो न लभ्यते । तथा दूरगैरपि-अतिविप्रकृष्टम् अध्वानं भावनाक्रमेण गच्छद्भिरपि यस्य अन्तः-दैर्घ्यपरिसमाप्तिः, कालकृता पूर्वापरकोटिश्च न लभ्यते-निराकृतित्वेन देशकालायोगात्, अत एव आकृतिमत्त्वेन भगवदन्वेषणपरा भ्रान्तान्तःकरणा उक्ता । किं च प्रलयावसरे जलमध्ये स्वेच्छावभा-सितज्वालारूपाकृतिमतोऽपि यस्य ब्रह्माविष्णुप्रभृतिभिः तात्त्विकतदीयमाहात्म्यापर्यालोचनया भ्रान्तचित्तैः अन्विष्यद्भिः परिच्छेदो न लब्धः,- इति पौराणिकोऽप्यर्थः अनेन स्पृष्टः । अपि च यस्य संबन्धी भ्रमोऽपि महामायात्मा न लभ्यते-न परिच्छिद्यते, तत्र स कथं परिच्छेद्यः स्यात् इति । दूरगैरपि-षडध्वधाराधिरूढैरपि अनाश्रितादिभिः, यस्य अन्तः-परिच्छेदो दूर्गमो न लभ्यत एव ।।३५।।

We praise; that is to say, we merge or enter into (*samāviśāmaḥ*) that Mṛḍa[68] or Maheśvara whose nature is supreme bliss. What is the nature of that Mṛḍa? Those whose internal sense organs are wandering — that is to say, those who for a long time search for Mṛḍa through yogic excellence in the form of meditation on the supreme Reality — are unable to attain Him because of the enormous vastness of His universe. Similarly, even those capable of travelling long distances (the extremely long path) through meditation never reach the extreme ends of His universe, created by division of time, because He is beyond time and space, just as he is without physical form. Therefore, it is said: those who are constantly engaged in searching for 'the Lord who possesses physical form' are those whose minds

[68] Mṛḍa is one of the names of Lord Śiva and depicts His gracious nature, always showing compassion and mercy to His devotees.

are wondering or are confused. The idea expressed here touches upon a Purāṇic idea: at the time of dissolution, in the midst of the Great Ocean, the Lord took on a physical form according to His free will; however, Brahmā, Viṣṇu and other gods, not realizing His true nature and searching God with their confused minds, fail to find Him because no limitation can be found in God's real nature.

Furthermore, the gods do not attain the extent of that vastness of *Mahāmāyā*[69] which belongs to Parameśvara; for this reason, it is said: their internal sense organs are confused. When the extent of His *māyā* cannot be attained (realized) — what to say of Parameśvara Himself? Thus, even those who follow the course of the sixfold path beginning with *anāśrita śiva*, etc., do not attain the extent of His universe.

यस्तु भक्तिशाली स सर्वावस्थासु भगवदभेदावष्टम्भमय एव इत्याशयेन आह

A devotee is established in the nondual Consciousness of the Lord under any circumstances. With this idea in mind the author proceeds:

नमः स्तुतौ स्मृतौ ध्याने
दर्शने स्पर्शने तथा ।
प्राप्तौ चानन्दवृन्दाय
दयिताय कपर्दिने ।।३६।।

36. Salutation to the dearest Kapardin[70] — the collection of seven types of bliss present in every act

[69] *Mahāmāyā* is a state (*avasthā*) and not considered a *tattva* located above *māyā* and below *śuddha vidyā*. Its upper (*parā*) portion is the abode of those knowing subjects called *vijñānākalas*. These *vijñānākalas* are souls free from the *mayīya* and *kārma malas* but not from *āṇava mala*; they are pure Consciousness alone and devoid of any sense of doership.

[70] Kapardin is another name of Lord Śiva which refers to one who wears braided or knotted hair.

of praise, recollection, meditation, direct experience, repose, and attainment of identity.

कपर्दिने-महादेवाय, दयिताय-परमवल्लभाय नमः, कीदृशाय? स्तुतौ-नामग्रहणे, स्मृतौतदर्थभावने, ध्याने-तदेकतानतात्मनि चिन्तने, दर्शने-तदनन्तरभाविनि साक्षात्कारे, स्पर्शने -तद्विश्रान्तौ, प्राप्तौ-तदैकात्म्यलाभे; यद्वा सर्वस्य भगवन्मयत्वात् सर्वदा सर्वेन्द्रियवृत्तिषु स्वरूपविश्रान्त्यात्मिकायां प्राप्तौ च आनन्दवृन्दाय-पराह्लादस्फाररूपाय । लौकिकोऽपि दयितः स्तुत्यादिषु प्राप्तिपर्यन्तेषु क्रमेण अधिकाधिकं सुखयति, परमेश्वरस्तु सर्वत्र अन्यूनाधिकपरिपूर्णानन्दमय एव । -इति अर्थशक्तिमूलो व्यतिरेकध्वनिः ।।३६।।

The word Kapardin refers to the 'God of gods', that is Śiva. The word *dayitāya* means 'one who is extremely dear to us, our salutation to Him'. What kind of God is Kapardin? To praise (*stutau*) means taking God's names. Remembrance (*smṛtau*) is contemplation on the meaning of these names. Meditation (*dhyāne*) means having the object of meditation exclusively in mind (*tadekatānatātmani*).[71] Perceiving (*darśane*) indicates the direct experience which immediately follows meditation. To touch (*sparśana*) means taking repose there. And attainment (*praptau*) means attaining the identity with these names (the object of meditation and what is directly experienced). Or, when the functions of all the sense organs are permanently brought into the identity with the Self, then because of the identity of all with God, one experiences the seven types of bliss,[72]

[71] Patañjali in *YS* 3: 2 defines meditation in the following way: "In that (*dhāraṇā*) the continuous flow of similar mental modifications is called meditation (*pratyaikatānatā dhyānam*)".

[72] Seven, or more precisely, six types of bliss are closely related to the 'six reposes' (*viśrānti*) that the awareness of the practicing *yogin* takes in different aspects of *prāṇa*. These six levels of repose cause six different types of bliss (*ānanda*): *nijānanda*, *nirānanda*, *parānanda*, *brahmānanda*, *mahānanda* and *cidānanda*. The seventh type of bliss, *jagadānanda*, is independent of the rise of *prāṇa* and repose and is the source of all the other types of bliss.

which are manifestations of the attainment of the fullness with the I-Consciousness (*parāhlāda*).[73]

Even in the case of an ordinary man in love, his happiness gradually increases following the same order; i.e., he first praises (*stuti*) his beloved, then he contemplates or remembers (*smṛti*) her, then he has only her in mind (meditation or *dhyāna*), then he gets to see her directly (*darśana*), then he gets to touch her (*sparśana*) and finally he becomes one with her (*prapti*). However, in the case of Parameśvara, He is always perfectly — never more or less — in the state of supreme bliss. The supremacy of the Lord is implied by the 'suggestive power of contrast' (*vyatirekadhvani*), based on the 'power of the meaning of the word' (*arthaśaktimūla*).

यतश्च सर्वदशासु आनन्दवृन्दात्मकमहेश्वरमयतैव स्फरति, ततः

Because Maheśvara shines in all the states of consciousness in identity with seven types of bliss (*ānanda*), therefore:

किं स्मयेनेति मत्वापि
मनसा परमेश्वर ।
स्मयेन त्वन्मयोऽस्मीति
मामि नात्मनि किं मुदा ।।३७।।

37. Determining mentally that 'nothing can be accomplished by pride' — O Parameśvara, am I not resting in my own Self with the joy developed after the realization that 'I am one with You' — which is the result of great pride.

तत्तत्सृष्ट्यादिकारिब्रह्मादिमदेऽपि विनाशिनी, यः स्मयो-गर्वः, तेन किं 'न किंचित्' इति मनसा मत्वापि-निश्चित्यापि, हे परमेश्वर,-विश्वातिशायिन्, त्वत्स्वरूपप्रत्यभिज्ञावशोन्मिषितेन 'त्वन्मयोऽस्मि' इति

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[73] *Parāhlāda* refers to the great or supreme lake of divine Consciousness and power.

स्मयेन-महाभिमानात्मना, या मुत् - हर्षः, तया, किम् अहमस्मिन्नेव आत्मनि मामि न-अपि तु मामि,-परिपूर्णतया स्फुरामि एव इत्यर्थः । यद्वा सर्वाभिमानान् जहदपि अहं 'त्वन्मयोऽस्मि' इति स्मयेन जनितया मुदा कथमिव ईदृक् कृतो, यत् आत्मन्येव न मामि-न वर्ते ।।३७।।

Having asked the question: "What can be accomplished by pride?" (*kiṁ smayena*), I pondered over it and determined that nothing can be accomplished by it, because even the worlds of Brahmā and other gods who dissolve, create, and maintain the universe are liable to destruction. O Parameśvara, that is one who excels the entire universe, that joy (*mudā*) which develops out of the 'great arrogance' or 'pride' (*mahābhimāna*)[74] that unfolds after the recognition of Your real nature, which is: "I am identical with You". Don't I experience myself (lit. 'don't I measure myself by means of that great pride') as being established in my own Self;[75] that is, I experience myself as shining in the fullness of my real Self (*paripūrṇatayā*). Or, these words can be interpreted in another way: How is it that having abandoned all pride, I am not contained within my Self (or, that I am losing my personality or limited self) as a result of the happiness created by that arrogance (through the realization): "I am identical with You".

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[74] In this verse, the author contrast two distinct experiences; one related to the ego (*ahaṁkāra*) and the other to the experience of what he calls *mahābhimāna*. This highly unusual expression could be translated as 'great pride'. *Abhimāna*, as we know from *Sāṁkhya*, is the function of the limited egoity (*ahaṁkāra*); on the other hand, as the author points out, *mahābhimāna* develops as the result of the experience of the absorption into Śiva (*samāveśa*), or as the commentator said: "*mahābhimāna* unfolds after the recognition of Your real nature, which is, I am identical with You".

[75] All the fifty letters of the Sanskrit alphabet are contained between *a* and *ha*; that is, *ahaṁ*, which, when combined together, bring into existence all the words, thoughts, and the diversity of the phenomenal creation. This diversity, which arises from the unfoldment of *aham*, is not different from I-Consciousness, but an expansion of it. The I-Consciousness is of two kinds: the first is pure, i.e., the totality of all existing in *aham*; and the second is impure, which is the result of *māyāśakti*. Pure is one that rests on the pure Consciousness (*saṁvit*), non-different from the universe; impure is that which rests on the body, *prāṇa*, etc., and is objective. Furthermore, the pure one is the *nirvikalpa* state, while the other is of the nature of the *vikalpa* state.

एवं विधाभिमानेनापि त्वय्येव विश्राम्यामि इत्याह

Even by this kind of arrogance (*abhimāna*), I abide in You; therefore, the author continues:

चिन्तयित्वापि कर्तव्य-
कोटीश्चित्तस्य चापलात् ।
विश्राम्यन्भव भावत्क-
चित्तानन्दे रमे भृशम् ।।३८।।

38. Even after experiencing a series of mental and physical activities because of the fluctuations of the mind, O Bhava, I profoundly rejoice in the bliss of Your Consciousness.

स्वाभाविकात् चित्तचाञ्चल्यात्

'इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
यक्ष्ये दास्यामि मोदिष्ये .... ।।'

इत्यादिका निविराम प्रवृत्ताः कर्तव्यपरम्पराः चिन्तयित्वा-संकल्प्यापि,

'अत एव यथाभीष्टसमुल्लेखावभासनात् ।
ज्ञानक्रिये स्फुटे एव सिद्धे सर्वस्य जीवतः ।।'

इति प्रत्यभिज्ञानिर्णीतवस्तुतत्त्वपरामर्शदिशा, हे भव, भावत्कचित्तानन्दे-त्वच्चैतन्यमेव परिपूर्ण आनन्दः, तत्र विश्राम्यन्, अहं भृशं रमे, बाह्यपर्यन्तमपि विश्वं त्वदानन्दरसप्लुतमेव अनुभवन् स्थितः । यथोक्तं प्रत्यभिज्ञायाम्

'सर्वो ममायं विभव इत्येवं परिजानतः ।
विश्वात्मनो विकल्पानां प्रसरेऽपि महेशता ।।'

इति । प्रथमश्लोके विकल्पात्मकाचित्तप्रशमनक्रमेणैव परतत्त्वप्रवेशोपायो य उक्तः, ततोऽयं सातिशय उपायो-व्युत्थानमपि

समाधिसप्लुतमेव करोति इति भृशं रमे-इति उत्तराशयः । केवलं तदुपायक्रमेण अयमुपायः प्ररोहमासादयति-इति तथैव इह स्तोत्रकारेण क्रमेणोक्तः चितो भावः चित्ता, चिन्ता इति अपपाठः ॥३८॥

Because fluctuations are the very nature of the mind, it is said in the *Bhagavadgītā* 16:13: "Today I have attained this, I will also fulfill this desire; this is mine and this wealth will also soon be mine."

This and other similar kinds of thought-constructs form a series of mental and physical activities going on incessantly.

> In all living beings, the existence of *jñāna* and *kriyā* is clearly present for the purpose of manifesting their desired objects (*ĪPK* 1:6: 11). (Tr. by R. Torella)

This is according to the principles of the recognition of essential Reality as taught by the Pratiyabhijñā system. Hey Bhava — Your Consciousness overflows with bliss (*bhāvatkacittānande*) and I profoundly rejoice taking repose there! Being established there, I experience this universe, including external objects, as being soaked with the 'taste' of Your bliss. As it is said in *ĪPK* 4:12:

> He who has all as his essence knows: "All this multiform deployment is mine". He, even in the form of mental constructs, attains the state of Maheśa. (Tr. by R. Torella)

In the first verse of this text, the 'means' (*upāya*) which is instrumental in attaining the supreme Reality through the gradual purification of the mind in the form of *vikalpas* was taught. However, in this verse, a superior kind of means (*upāya*) is explained which enables one to experience the joy of *samādhi*, even in the state of ordinary activity.[76] This is the meaning of the expression 'profoundly rejoice' (*bhṛśaṁ rame*). However, this more advanced *upāya* becomes accessible when, or if, one masters the first one; thus, the author mentions it in due order. The word *cintā* in the place of *cita* would be an incorrect reading.

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[76] This is a reference to the *turyātīta* state in which absorption (*samāveśa*) into Parameśvara persists, even in the waking, dreaming, and deep sleep states of consciousness. See notes 3, 105 and 123.

न च इत्थं विमृश्यमानोऽपि प्रमेयभावमेति इत्याह

Although being contemplated (reflected on) in this way, Parameśvara never becomes the object of knowledge. The author continues:

सूक्ष्मोऽसि चेत्रिलोकीयं
कलामात्रं कथं तव ।
स्थूलोऽथ किं सुदर्शो न
ब्रह्मादिभिरपि प्रभो ।।३९।।

39. If, O Lord, You are subtle, how could the world be only a small portion of You? If, on the other hand, You are gross, then how is it that You are not easily perceived by Brahmā and the other gods?

यत् पूर्वं

'प्रणवोर्ध्वार्धमात्रात् ....।'

इति श्लोकेन उक्तं, तत्र इदं तत्त्वं-यत् परमेश्वरः परप्रमात्रेकरूपो न कदाचित् प्रमेयतामेति, अन्यथा अत्यन्ताणुरूपस्य कथमियं भवाभवातिभवरूपा त्रिलोकी अस्य कलामात्रं-परिमितांशरूपा स्यात्, स्थूलत्वे तु ब्रह्मादिशिवान्तैः न दुर्लक्ष्यः स्यात् ऐन्द्रियप्रत्यक्षेणैव तं विषयीकुर्युः, न तु तदन्वेषणकान्दिशीकाः स्युः, यतः सर्वथैव अपरिच्छेद्यः सर्वसर्वात्मकचिदेकमूर्तिः परमेशः ततः सर्वशास्त्राणि तत्रैव परिनिष्ठितानि-इतितद्विचारपरा वयं युक्तकारिण एव ।।३९।।

It has already been explained in verse 7 of this text that Parameśvara is smaller than the *ardha mātrā* (which is) above *praṇava*. The reality taught in that verse is that Parameśvara, who is the supreme knower (*pramātā*), can never become the object of

experience.[77] Otherwise, how could the threefold universe, consisting of existence (*bhava*), non-existence (*abhava*), and that which is beyond both (*atibhava*) be only a small portion of Him, who is smaller than an atom? On the other hand, if He is gross then how is it difficult for the gods, beginning with Brahmā and ending with Śiva, to perceive Him? (If they could,) they would make Parameśvara the object of their sensory perception and would not always search after Him so eagerly.

Because Parameśa's form is an omnifarious undivided Consciousness present (lit. 'pulsating') uninterruptedly everywhere, all the *śāstras* culminate (are based) in Parameśvara. Thus, we who are always engaged in contemplation on Parameśvara are on the right path.

अन्यथा

Otherwise:

वाच्य एषां त्वमेवेति
नाभविष्यदिदं यदि ।
कः क्लेशं देव वाग्जाले-
ष्वकरिष्यत्सुधीस्तदा ।।४०।।

40. You alone are the meaning of all the *śāstras*. If the recognition of You as one's own innermost nature does not occur as a result of their study, then O God, which wise man would endure pain by trying to untangle this net of words?

वाग्जालानि-निगूहिततात्त्विकत्वत्स्वरूपतामिव दर्शयन्तः शास्त्रकल्लोलाः, वस्तुतस्तु शब्दराशिशरीरमयत्वात् तात्त्विकत्वत्स्वरूपाविश्रान्तान्येव, अतो यदि एतत् नाभविष्यत् -न

[77] See note 32.

प्रत्यभिज्ञास्यत, तत् क इव सुधीः-प्रामाणिक-एतद्विचारे क्लेशैकफले प्रावर्त्स्यत् ।।४०।।

The 'waves' of *śāstras* show (how one can) attain identity with Your innermost nature which is, in fact, hidden. In reality, all the *śāstras*[78] rest in complete identity with You — the only reality — because they constitute the 'totality of the sounds' (*śabda rāśi*).[79] If recognition of the nature of supreme Reality did not take place (as a result of studying *śāstras*), then which 'learned person' (expert, authority in the *śāstras*) would continue his study, as it would only bring affliction as a result.

यद्यपि वस्तुतो विश्वमयस्त्वं, तथापि एतत्स्वरूपसाक्षात्कारयित्रा उपदेशेन मम प्रसादः क्रियतां-नैर्मल्यमास्थीयतां, यतः त्वत्प्रसादं विना न केनापि ध्यानधारणादिक्रियाक्रमेण तीक्ष्णविचाररूपया कयाचिदपि व बुद्ध्या त्वं साक्षात्कार्यः, प्रत्युत सर्वक्रियाबुद्धिप्रत्यस्तमय एव 'त्वत्स्वरूपं भाति'- इति तत्प्रत्यस्तमयो-ऽयमुक्तपूर्वः प्रसादः क्रियतामित्येतदाह

Although in reality you are identical with this universe, bless me nevertheless with instruction instrumental in granting a direct experience of Your nature; in other words, 'purify me by removing impurities' (*nairmalyam āsthīyatām*). The reason for our desire (for divine grace) is that without God's grace[80] no course of action, such as meditation, concentration, etc., and no intellect, regardless of its sharpness, is capable of attaining the direct experience of Your nature. Or rather: 'manifest Your essential nature' (*tvatsvarūpaṁ bhāti*) in which the notions of actions, intellect, etc. are 'submerged'. Therefore, grant me the grace of the aforesaid nature. The author continues:

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[78] See note 49.

[79] The Sanskrit phonemes constitute reality which, through the 'process of diversification' (*kalana*) of consciousness, unfolds externally into words and ultimately into sentences which constitute Consciousness. *Kalana* is the process of manifesting externally that which already exists within the interior of Consciousness.

[80] For the understanding of the nature of grace, see verses 177 and 118 of this text and the section of the Introduction titled: 'The nature of the descent of grace (*śaktipāta*)'.

क्रमेण कर्मणा केन
कया वा प्रज्ञया प्रभो ।
दृश्योऽसीत्युपदेशेन
प्रसादः क्रियतां मम ।।४१ ।।

41. O Lord, bless me with instruction concerning the procedure and course of action, or the nature of intelligence, through which you can be directly experienced.

स्पष्टम् ।।४१।।

The meaning of this verse is clear.

एवं प्रार्थनानन्तरमपि लब्धतत्साक्षात्कारो व्युत्थानेऽपि तत्संस्कारारूषिते तत्स्वरूपं स्तोतुमाह

Thus, after the prayer (to be granted instruction) and having attained the direct experience of that supreme Reality, even in the state of ordinary activity (*vyuthāna*) uncontaminated by any type of impression, the author now composes a verse in which he praises the essential nature of Parameśvara:

नमो निरुपकार्याय
त्रैलोक्यैकोपकारिणे ।
सर्वस्य स्पृहणीयाय
निःस्पृहाय कपर्दिने ।।४२।।

42. Salutations to Kapardin who, although free from desires, is desired by all the three worlds; and although without a benefactor is Himself the benefactor of all.

व्यतिरिक्तस्य उपकर्तुः उपकारस्य वा अभावात् निरुपकार्याय-अनुपकार्याय, अत एव स्पृहणीयाभावात् निःस्पृहाय, कपर्दिने-जटिने, एतच्चाभिधानं निःस्पृहत्वौचित्येन उपात्तम् । एवम् अनुपकार्याय अस्पृहायापि च सर्वस्य अभीष्टसंपादनेन त्रैलोक्यैकोपकारिणे, अत एव च स्पृहणीयाय-निष्कारणमेव स्वस्वरूपनिर्मलीभावापादनेन अस्मदनुग्रहीत्रे तुभ्यमेव, शरीरादि जुहुमः-इति अनेन लोकोत्तरोत्कर्षवत्त्वं भगवत उक्तम् ।।४२।।

The word *nirupakāryāya* means the 'absence of any person rendering assistance' or 'absence of any assistance' as such which is different from Him; furthermore, Parameśvara has no desire to fulfill because of absence of desire in Him. The usage of this particular attribute of Lord Śiva (Kapardin) is appropriate because its meaning points to the nonexistence of any desire in Parameśvara.

Thus, although Parameśvara has no benefactor and is free from desire, He is the only benefactor of the three worlds as He grants them every desired object. Therefore, He is desired by all because He — without any cause — showers His grace on us by granting us the pure form of His own Self. To this kind of Śiva we offer our bodies, etc. as oblation. In this way, the author has presented yet another extraordinary quality of the Lord's supreme nature.

इत्थं भक्तिसंपूणमात्मानं सामान्योक्त्या श्लाघमान आह

The author continues by praising the excellence of those who are 'perfected in devotion' (*bhaktisampūrnamātmanam*) by using similar expressions:

अहो क्षेत्रज्ञता सेयं
कार्याय महते सताम् ।
ययानन्तफलां भक्ति
वपन्ति त्वय्यमी प्रभो ।।४३।।

43. O Lord, it is marvelous that noble souls possess the 'knowledge of *kṣetra*' — that is You — whose sole purpose is attainment of identity with You, and by means of which they sow the seeds of devotion in You, which bestows unlimited fruits.

हे स्वामिन्, सताम् - अनुगृहीतानाम्, अहो-आश्चर्यं, क्षेत्रज्ञता-पुरुषता । अथ च क्षेत्रज्ञता-सर्वक्लेशसंसरणत्राणहेतुभूतं त्वां क्षेत्रं प्रति ज्ञता-बोद्धृता सा इयम् इति स्वात्मनि उपलब्धप्रभावा, महते-त्वदभेदाय, कार्याय-प्रयोजनाय, यया क्षेत्रज्ञतया हेतुना, अमी सन्तो भक्तिं-सेवां, व्यतिरिक्तफलवाञ्छात्यागेन त्वयि क्षेत्रे वपन्ति-बीजवत् रोहयन्ति । कीदृशीं भक्तिम्? -अनन्तम् - अपरिच्छिन्नं त्वत्क्षेत्रवापादेव त्वदैक्यावाप्तिरूपं फलं यस्यां ताम् ।।४३।।

O Lord, it is marvellous that this 'knowledge of *kṣetra*', that is to say 'of Consciousness' (*puruṣatā*), belongs to the 'noble people' (*satām*), that is those blessed by You. The word *kṣetrajñatā* can be analyzed in the following way: the 'field' (*kṣetra*) is that which is instrumental in protecting limited souls from all types of suffering experienced in transmigration. The knowledge of the reality of *kṣetra* that is of You is such that it enables one to experience one's own Self.

The word *mahate* in this context means 'identity with Maheśvara' and by the word *kāryāya* the 'purpose' is meant. With this great purpose in mind, noble people plant the seeds of devotion in that *kṣetra*, that is You, having given up the desires for any fruit different from You. What is the nature of this *bhakti*? This *bhakti* brings an 'endless fruit' (*anantaphalām*), whose nature is the attainment of identity with You 'by sowing this seed in the field' (*kṣetra*) — which is You.

एवम् ईदृश्यां त्वत्स्वरूपनिधानप्रापिण्यां भक्तौ न प्ररोहयन्ति ये, ते त्वन्माययैव व्यामोहिता इत्याह

Thus, those who don't develop the kind of *bhakti* that is the attainment of the treasure of identity with You remain deluded by your *māyā*.

महतीयमहो माया
तव मायिन्ययावृतः ।
त्वद्ध्याननिधिलाभेऽपि
मुग्धो लोकः श्लथायते ।।४४।।

44. How vast is Your *māyā* — O Māyin — by which You conceal Your real nature so that people remain deluded, even when they attain the treasure of Your meditation.

महती-दुरतिक्रमा, माया-अख्यातिः, मायिन्,-स्वरूपगोपनपर, यया स्वरूपगोपन-सतत्त्वया आवृत आच्छादिततत्त्वदृष्टिर्मुग्धः-तत्त्वाविवेकी जनः श्लथायते-त्वद्भक्तौ प्राप्तायामपि न तन्मयीभवति ।।४४।।

The word *mahatī* means 'difficult to cross'; the word *māyā* means 'ignorance'[81] (*akhyāti*) and the word *māyin* refers to Śiva, who is continuously engaged in concealing His nature. By covering Yourself with *māyā*, You conceal Your very Self[82] and thus delude people

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[81] *Akhyāti* is the ignorance caused by *māyā*, which in this system is said to be limited knowledge. Ignorance is of two types: one abides in the self (*pauruṣājñāna*) and the other abides in the intellect (*baudhājñāna*). The *baudhājñāna* is the 'ignorance of the very nature of reality' (*tattvikasvābhāvasyājñāna-maniścayaḥ*) and is the wrong concept of the 'Self as non-self' (*viparītaniścayaḥ*). On the other hand, *pauruṣājñāna* is the ignorance called *āṇavamala*.

[82] The process of creation can be described as the process of externalization during which the condensation of Consciousness assumes an ever grosser and grosser nature. As Śiva removes Himself further and further from the purity of Consciousness He loses sight of His innermost glory and power and simultaneously assumes the forms of all the different subjects and objects existing in creation. This hiding of His own nature, in the process of creation is called 'obscuration' (*tirobhāva*).

whose insight into the real nature of Reality has become veiled. These people — ignorant of the true nature of Reality — are deprived of attaining identity with You, even when they develop devotion to You.

तदित्थं सर्वत्र त्वमेव कर्ता इत्याह

Thus, You are the performer of all actions.

आरम्भे भव सर्वत्र
कर्म व करणादि वा ।
विश्वमस्तु स्वतन्त्रस्तु
कर्ता तत्रैकको भवान् ।।४५।।

45. In the activity of all and in every regard, whether action or their instruments, or even the entire universe, You — O Bhava — possess the perfect freedom of doership and yet remain one and undivided.

हे भव, सर्वत्र-शिवादिकीटान्तप्रमातृसंबन्धिनि आरम्भे-व्यापारे, यत्किञ्चित् कर्तृकरणा-दिरूपमिव आभाति, तत्सर्वं कर्म वा तवैव स्वतन्त्रस्य कर्तुः अवभासनात्मना क्रियया तथा आभासितत्वेन कार्यं भवतु । यदि वा त्वयैव मितक्रियासाधकतमत्वादिना अवभासितत्वात् करणादि तदस्तु, सर्वत्र पुनरत्र नानाकारकवैचित्र्यात्मना स्फुरत्यपि त्वमेव एकः-अन्यानपेक्षः स्वतन्त्रः कर्ता; अन्यस्तु त्वदाभास्यत्वादेव अस्वतन्त्रः-इति कथं कर्ता स्यात् । यत्तु ब्रह्मादीनां सृष्ट्यादौ कर्तृत्वं, तत् तेषा त्वदुत्थापिततत्तदभिमानमात्रतत्वम् ।
इति ।।४५।।

Hey Bhava, You are closely connected with all the activities (*ārambhe*) of the limited knowing subjects (*pramātās*) beginning with Śiva and ending with insects. Whatever may shine in the form of a doer, instrument, etc., all of that — including action — is created by

Your power of freedom (*svātantrya*) through the power of action which ultimately becomes a 'product' (*kārya*). Even if You manifest different limited instruments, etc. necessary for the doer to accomplish an action nevertheless, in all these acts You remain one and undivided.[83] You possess perfect freedom of doership (*svatantraḥ kartā*)[84] and are not dependent on anything outside of Yourself. How could others who are created by You possess the freedom of the power of doership?

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[83] The previous footnote describes the process of creation from the perspective of 'condensation of Consciousness' which assumes grosser and grosser aspects in the process of externalization. In this process of creation Śiva takes on the form of different subjects and objects and, so to speak, loses the sight of His power and freedom. This hiding of His own nature is called obscuration (*tirobhāva*). Somānanda in his *Śivadṛṣṭi* 1:1 writes:

> Let Śiva, who has taken the form of our individual selves, offer His obeisance to Śiva who, through His *śaktis*, extends in the form of the universe for the purpose of the removal of the obstacles which are also Śiva. He, who is Consciousness resting in itself and abounding in bliss, whose flow of Will (*icchā*) is unrestricted and (who) possesses the spontaneous flow of action and knowledge that shines forth in every form of existence, is the Self.

Therefore, Śiva is everything that there is; He remains present in all subjects and objects in spite of losing the purity of His Consciousness, which is absolute freedom. We have already discussed in the Introduction that according to *Śivadṛṣṭi*, all the *śaktis* are present at all the levels of reality beginning with the highest and ending with the lowest. In terms of *Vāk*, *parā vāk* is held to remain present in *paśyantī*, *madhyamā* and *vaikharī*. Similarly, according to the Śaiva principle that everything created must already exist in *parā śakti*, not only do *paśyantī*, *madhyamā* and *vaikharī* already exist in *parā vāk*, but the highest always remains present in the lower. Abhinavagupta states that clearly when he writes:

> The *parā vāk*, which is nondual, i.e., is identical with the supreme Consciousness remains present in all the knowing subjects always in its integral nature (of knowership and doership) uniformly in all states, i.e., *paśyantī*, *madhyamā* and *vaikharī*. (*PTV* p. 8. Tr. by Jaideva Singh).

This is the consequence of the *ābhāsa* theory of creation which is described in terms of 'reflection' or *bimbapratibimbavāda*; thus everything created has two aspects: the 'original' (*bimba*) and 'reflection' (*pratibimba*). The *bimba* of all is *parā vāk* and therefore nothing can exist unless it already exists in the *parā*. Furthermore, Abhinavagupta points out that those other stages of the speech, *parā paśyantī*, *parā madhyamā* and *parā vaikharī* are also present in *parā* (*PTV* p. 108), and for this reason, everything is present in everything else. This principle of *sarvasarvātmakatā* is one of the most important principles of Śaiva philosophy.

In the case of Brahmā and the other gods who possess the power of creation, etc., that power of creation is nothing but limited egoity, which is also created by You.

यत एवम् -अतः,

Because it is so, therefore:

त्रिगुणत्रिपरिस्पन्द-
द्वन्द्वग्रस्तं जगत्रयम् ।
उद्धर्तुं भवतोऽन्यस्य
कस्य शक्तिः कृपाथ वा ।।४६।।

46. The threefold universe is eclipsed by the pairs of opposites which are the functions of three *guṇas*. Under such conditions, whose *śakti* or grace — other than Yours — is capable of liberating the three worlds?

Furthermore, it follows from the above that the highest, i.e., *parā vāk* remains resting within itself and never loses its fullness even while engaging in creation and dissolution; Abhinavagupta explains:

> Even in its (*parā vāk*'s) regular succession of external expansion, consisting of *paśyantī* and *madhyamā* denoting *parāparā śakti*, and *vaikharī* denoting *aparā śakti*, its (*parā vāk*'s) unbroken continuity is the highest truth. (*PTV* p. 7. Tr. by Jaideva Singh)

Later in the same text, Abhinavagupta makes a similar point: Therefore, beginning with *paśyantī*, which is the initial creative state of the energy of the highest *mantra*, up to *vaikharī*, in which manifestation of difference of all the existents has proceeded fully, *parā vāk* — full of the wondrous delight of its own Self resting within its own Self, which is all Light — continues pulsating (*sphurati*). That pulsation is I-Consciousness whose highest truth is uninterrupted continuity. (*PTV* p. 75. Tr. by Jaideva Singh)

[84] Śaiva scholars accept Pāṇini's *sūtra* 1:4:54 "*svatantraḥ kartā*" to which they give a metaphysical meaning when defining the subject or the agent (*kartā*) in a sentence. The meaning of the *sūtra* is: "Whatever the speaker chooses as the independent, principal and absolute source of action is called agent or *kartā*". Thus this means that the supreme subject possesses a power (*śakti*) of absolute freedom in action. This also implies that the supreme subject is not passive, as Advaita Vedānta would want it, but an active principle.

त्रयाणां सत्त्वादिगुणानां यः प्रकाशप्रवृत्तिस्थित्यात्मा त्रिविधः परिस्पन्दः, तद्रूपाणि यानि देहप्राणपुर्यष्टकगतानि शीतोष्णक्षुत्तृष्णासुखदुःखरागद्वेषजननमरणानि द्वान्द्वानि, तैः ग्रस्तम्-आत्मसात्कृतं जगत्त्रयं-जागरस्वप्नसुषुप्ताविष्टं जन्तुचक्रं, तदुद्धर्तुं-तुर्यतुर्यातीतपदम् अवलम्बयितुं, तवैव आचार्यस्य मन्त्रमन्त्रेश्वरादिभूमिषु माहात्म्यव्यञ्जिका शक्तिः-सामर्थ्यं कृपापि वा-अनुजिघृक्षात्मा, नान्यस्य कस्यापि कदापि । तदुक्तम्

'आचार्यदेहमास्थाय शिवः पाशान्निकृन्तति ।'

इति ।

'..............................शतमष्टादशोत्तरम् ।
अनुगृह्य शिवः साक्षान्मन्त्रेशत्वे नियुक्तवान् ।।'

इति ।।४६।।

The function of the *guṇas* is threefold: illumination, activity, and inertia; dualities such as hot-cold, hunger-thirst, happiness-misery, attachment-hatred, birth and death which are identical with the functions of three *guṇas* are present in the body, *prāṇa*, and subtle body. This is to say that the body, etc. are 'eclipsed' (*grastam*) by the threefold function of the *guṇas*, as living beings go through the experience of the waking, dreaming, and deep sleep states (*jagattrayam*),[85] which are entirely under the control of the three *gunas*.

In order to be liberated, the world needs to be led to the state of *turya* or *turyātīta*. It is only You — the 'teacher' (*ācārya*) who possesses the capacity (*śakti*), that is the 'power' (*śakti*), to carry out this 'magnificent deed' and elevate the world to the levels of Mantra, Mantreśvara, and Mantramaheśvara.[86] (In addition to that

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[85] Here, the commentator understands the expression 'three-worlds' to mean the three states of consciousness: waking, dreaming, and deep sleep.

[86] Mantra, Mantreśvara, Mantramaheśvara are the knowing subjects abiding in the pure path. Mantramaheśvara is the subject who has realized the reality of the *sadāśiva tattva* and is the highest of the seven types of knowing subjects taught in this system.

śakti,) You alone — and none else — possess that grace, that is: the 'desire to bless living beings' (*anujighṛkṣātmā*). As it is said in the *śāstras*: "Śiva, having taken the body of a teacher, cuts the chains of bondage."

Thus, similarly: "Śiva, having blessed the world, appointed 118 souls in the state of Mantreśvara."

एवं त्वदैक्यभावनाभावावभावावेव गुणदोषौ इत्याह

Next, the author will point out that the meditation on one's identity with You is a quality (*guṇa*) and the absence of that meditation is a fault (*doṣa*). The author continues:

दोषोऽपि देव को दोष-
स्त्वामाप्तुं यः समास्थितः ।
गुणोऽपि च गुणः को नु
त्वां नाप्तुं यः समास्थितः ।।४७।।

47a. O God, even if at fault, the one who has set out to attain identity with You is free from fault. (On the other hand,) even if virtuous, one who hasn't set out to attain identity with You is not free from fault.

हे देव, विश्वक्रीडादिपर, विषयतृष्णावानपि यः त्वदैकध्यविमर्शमयः स गुणवानेव; यस्तु पाण्डित्यवैराग्यादिगुणयुक्तोऽपि न त्वद्विवमर्शसारः स दोषी शोच्यप्रज्ञ एव, समास्थितः-सम्यक् अभेदापत्त्या आ समन्तात् स्थितः-अभिनिविष्टः ।।४७।।

O God (*deva*), One who constantly engages in the 'play of manifesting the universe'.[87] One might crave the enjoyment of the

[87] This is the derivative meaning of the word *deva*, which is derived from the root *div*. One of the meanings of this root is to play or sport. Thus the purpose of creation is Śiva's play (*līlā*) and therefore the Universe is a stage on which a drama in which He first hides and then reveals His nature is continuously performed.

objects of the world, but if he is engaged in the meditation on You, he is a 'virtuous person' (*guṇavān*). On the other hand, one might be a learned person and free from desire, etc., but if he is not engaged in the meditation on You, he is at fault (*doṣa*); his mental condition is deplorable or miserable. The word *samāsthitaḥ* can be analyzed in the following way: the prefix *sam* means (by) 'fully' (*samyak*) 'realizing identity with you' (*abhedāpattyā*); the second prefix *ā* means 'on all sides, from all directions'; the past participle *sthitaḥ* means 'having entered or merged into'. Therefore, *samāsthitaḥ* refers to one who has merged into (You) on all sides by means of fully realizing his identity with You.

अतश्च

Therefore:

रागोऽप्यस्तु जगन्नाथ
मम त्वय्येव यः स्थितः ।
लोभायापि नमस्तस्मै
त्वल्लाभालम्बनाय मे ।।४७।।

47b. O Lord of the Universe — let even attachment exist in me if it is instrumental in attaining identity with You. (Similarly) I will salute the greed that provides support for the attainment of You.

त्वय्येव, न तु त्वयि च फले च । नम इत्यनेन भगवद्भक्त्युद्रेकमेव द्रढयति । रागः-स्पृहा, लोभः-सर्वस्ववत् परिरक्षणं, त्वल्लाभोभवत्समावेशः, आलम्बनं-विषयो यस्य ।।४७।।

One can be 'attached to the Lord alone' (*tvayyeva*), but not to both the Lord (*tvayi*) and the fruit of action (*phale*). By the word *namaḥ* the author strengthens the intensity of his devotion to Lord

Śiva. The word attachment (*rāga*) means 'desire'. The word *lobha* means the 'protection' (*parirakṣaṇam*) of (one's property) as if it belongs to us. The expression (*tvallābha*) means the 'attainment of the identity with the Lord'. The word *ālambana* means an 'object, basis or support'. Therefore, the expression *lobhāyāpi namastasmai tvallābhālambanāya* means: 'I salute even greed that supports the attainment of You'.

ईदृग्रागलोभात्मा त्वद्भावना विश्वमुद्धरति इत्याह

This kind of meditation (*bhāvanā*) on You, which is of the nature of *rāga* and *lobha*, is instrumental in liberating the universe.[88]

अहो महदिदं कर्म
देव त्वद्भावनात्मकम् ।
आब्रह्मक्रिमि यस्मिन्नो
मुक्तयेऽधिक्रियते कः ॥४८॥

48. O God, vast indeed is the field of ritual acts in the form of meditation on identity with You! Who (other than You) would grant to all of us — from Brahmā to insect — eligibility for the attainment of *mokṣa*?

वैदिकज्योतिष्टोमादिभावनात्मके कर्मणि स्वर्गप्रदे द्विज एव अधिकृतः, त्वद्भावनात्मके कर्मणि तु आ प्रजापतेः क्रिम्यन्तं त्वदिच्छयैव मुक्त्यर्थं विश्वम् अधिकारि कृतम्, इति अर्थशक्त्या व्यतिरेकध्वनिना अप्रतिहतं स्वातन्त्र्यं भगवता व्यञ्जयता अद्भुतरसो ध्वन्यते ॥४८॥

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[88] The nature of the *kañcukas* or veils is to hide the true nature of one's own Self from the knowing subjects abiding in *māyā* (*puruṣa*). However, when for example, the 'limited doership' of *kalā kañcuka* becomes directed only to the 'path of knowledge' or 'service to God' then it becomes liberating; similarly, when the *vidyā kañcuka* becomes 'devoted to only scriptural knowledge' then its function leads one to freedom; the same happens with other *kañcukas*.

The performance of Vedic sacrifices, such as *jyotiṣṭoma*, for the attainment of heaven is an entitlement only of the twice-born. On the other hand, meditation on identity with You for the attainment of liberation is the entitlement of all living beings — beginning from Prajāpati down to an insect. Although this idea (that the entire universe is entitled to the devotion to the Lord) has not been explicitly expressed in the verse, it is however implied through the 'power contained in the meaning of the word' (*arthaśakti*).[89] Furthermore, in this verse the sentiment of surprise or astonishment at the expression (manifestation) of unobstructed freedom of the Lord is suggested.

किंच

Thus:

आरम्भः सर्वकार्याणां
पर्यन्तः सर्वकर्मणाम् ।
तदन्तर्वृत्तयश्चित्रा-
स्तवैवेश धियः पथि ।।४९।।

49. O Lord, all activities — their beginnings and their ends, as well as various states in between these two — stand in the path of Your Consciousness.

हे ईश-स्वतन्त्र, त्वत्संविदेव सर्वेषां भोगापवर्गादिकार्याणां तद्व्यापाराणां च प्रारम्भसमाप्तिमध्यानि वेत्ति ।।४९।।

Hey Īśa, Your Consciousness is aware of the beginning, end, and middle stages of all activities (*kāryāṇām*), such as enjoyment,

[89] A word has two powers: *śabda śakti* and *artha śakti*, through which its meaning is conveyed. *Artha śakti* is the 'power contained in the meaning'. When the primary or conventional meaning is intended to be conveyed but has an ulterior purpose than its mere arousal has for its only purpose the arousal of the suggested meaning. See Introduction, section titled: 'The powers or functions of the word'.

liberation, etc., as well as the 'sequential activities' (*vyāpārāṇām*)[90] necessary to accomplish them.

यद्यपि त्वत्संवित् विश्वमाभासयति, तथापि तदाभासिताया भक्तेः कोऽपि महिमा अस्ति इत्याह

Although Your Consciousness manifest this universe, nevertheless there is no glory manifested that can be compared with *bhakti*.

यावदुत्तरमास्वाद-
सहस्रगुणविस्तरः ।
त्वद्भक्तिरसपीयूषा-
न्नाथ नान्यत्र दृश्यते ।।५०।।

50. Nowhere, O Lord — apart from the 'nectarian juice' of Your devotion — are the ever higher and higher tastes of different types of bliss to be experienced.

यद्यत् उत्तरं यावदुत्तरं, हे नाथ-प्रार्थनीयस्वरूप, समावेशात्मा यः त्वद्भक्तिरसः, स एव परमानन्दमयत्वात् पीयूषं, ततोऽन्यत्र न क्वापि यावदुत्तरं क्रमात्क्रमम् आस्वादानां-चमत्काराणाम् आनन्दसन्दोहोनां, सहस्रगुणो-निःसंख्यो, विस्तरो-विस्तारो दृश्यते, त्वद्भक्तिरेव उत्तरोत्तरं प्रकृष्टाः परमानन्दसंपदो वितरति । आस्वाद्य इत्यपपाठः । विस्तर इति अशब्दा विषयः शब्दः चिन्त्यः, 'प्रथने वावशब्दे' इति अशब्दविषये नियमितत्वात् ।।५०।।

The expression *yāvaduttaram* means 'gradually, further and further, or more and more'. Hey *Nātha*, that is, 'one whose nature is

[90] *Vyāpāras* are number of sequential activities that comprise one act. The act of cooking, for example consist of the act of washing, cutting, boiling, etc.

praise-worthy', the 'nectar' (*rasa*) of Your *bhakti*, which is identical with merging into the Lord (*samāveśātma*), is metaphorically called 'juice' (*pīyūṣa*) because of its possessing the nature of *param-ānanda*. Therefore, nowhere else (but in your *bhakti*) can the 'relish of the delights of the different types of bliss that expand in countless ways' be found.

Your *bhakti* alone grants ever higher and higher levels of the excellence of the supreme bliss. It would be incorrect to take the word *āsvāda* in the sense of gerundive, that is: 'having enjoyed'; furthermore, the spelling of the word *vistara* is incorrect, because according to the rule of Pāṇini, "*prathane vāvaśabde*", 3:3:33. The word *vistara* is used in relation to the expansion of words (*śabda*), while the word *vistāra* is used for the expansion of all the other things.

यत एवं, तेन

As it is so, therefore:

उपसंहृतकामाय
कामायतिमतन्वते ।
अवतंसितसोमाय
सोमाय स्वामिने नमः ।।५१।।

51. Salutations to the Lord — along with Umā — whose forehead is decorated with the moon, who has made all desires shine in identity with Consciousness, and who manifests the great variety of forms and actions because of being perfectly full.

सह उमया देव्या-स्वातन्त्र्यशक्त्या वर्तते यः स्वामी-चिदात्मा महेश्वरः, परशक्ति-रूपनिजोत्तमाङ्गसंगमितसमस्तमेयचन्द्रः अत एव व्यतिरिक्तार्थनीयार्थाभावात् उप-स्वानन्दच-मत्कारनित्यतृप्तः, अत एव परिपूर्णत्वात् सर्वाम् आयातिं-मूर्तिक्रियावैचित्र्यविस्तृतिं तन्वत् -नित्यं स्वात्मनि प्रथयन् यः, तस्मै नमः, इति आन्तरेण क्रमेणार्थः ।

बाह्येन तु दग्धमन्मथाय, आयतिम् आगामिनं शुभं कालं, कैलासादिषु नित्यप्रवर्तमानप्रमोदनिर्भरक्रीडामयं लोकोत्तरप्रभावं विस्तारयित्रे, उमादेहार्धधारिणे, धृतचन्द्र-कलाभरणाय नम इत्यर्थः । मन्मथदाहिनोऽपि च आलम्बनोद्दीपनविभावसंपूर्णासामान्य-शृङ्गारनिविष्टत्वम् इति आकृतिमत्त्वेऽपि अतिदुर्घटमैश्वर्यमुक्तम् ।।

अथ च उपसंहृताः-भक्तिमतःपरिपूर्णस्वरूपप्रथनेन प्रशमिताः, सर्वे कामा-अभिलाषाः येन, तत एव च काम् आयतिम् अतन्वते-सर्वं कालं मोक्षलक्ष्मीसमाश्लेषमयं दर्शयित्रे, स्वामिने नम इति अयमपि अस्यार्थः ।।५१।।

He who exists together with the goddess Umā (who is) His power of freedom (*svātantrya śakti*) is the Lord Maheśvara whose nature is Consciousness. The Lord has the moon on His forehead, representing the totality of knowable objects; which is of the nature of *paraśakti*, and is therefore free from any desirable object distinct from Him (as all the knowable objects are already present in the form of the moon on his forehead). He has 'withdrawn all his desires' (*upasaṁhṛtakāmāya*), 'near' (*upa*) or more precisely 'into His own Self' (*ātmanyeva*), where He internally relishes the delight of His own Self. Therefore, because of being 'perfectly full', He constantly manifests internally within His own Self the expansion of the great variety of actions and forms. We pay our obeisance to that kind of Lord. This is the deeper meaning of this verse.

The more literal meaning of this verse is: the expression *upasaṁhṛtakāmāya* refers to the Lord who annihilated the god Kāma. We pay our obeisance to the God who wears a decoration in the form of half-crescent moon on His forehead and whose body is half of Uma's body; who is instrumental in expanding the extraordinary glory in the form of playful joy that takes place in Mount Kailāsa at the upcoming future auspicious time. Although Śiva has destroyed the god Kāma, He is experiencing an 'extraordinary sentiment of love' (*śṛṅgāra rasa*) based on 'objective' (*ālambana*) and 'stimulative' (*uddipana*) determinants (*vibhāva*).[91] Thus, even if Śiva is thought

[91] *Vibhāvas* or 'determinants' are those factors in a drama or poetry which make the realization of the emotion or *rasa* possible. *Vibhāva* is of two types: objective

of as possessing physical form, His sovereignty is extremely difficult to attain (comprehend).

Another possible explanation of this verse is as follows: all His devotees' desires for worldly objects are 'withdrawn' (*upasaṁhāra*); that is, brought into identity with Consciousness on account of the manifestation of the fullness of their own Self. Therefore, He is the One who shows or manifests the association with liberation (*mokṣa*) and wealth (*lakṣmī*) at all times.

एवं तावत् भक्तिद्रविणपरिरक्षाप्रवण एवास्मि, तथापि तु यदि वशिनस्ते मायाशक्तिः मां विस्मृतस्वरूपं मध्ये करोति, तत्

Although I am always engaged in protecting the wealth of *bhakti*, nevertheless, what if *māyāśakti* makes me forget Your nature; thus:

किमशक्तः करोमीति
सर्वत्रानध्यवस्यतः ।
सर्वानुग्राहिका शक्तिः
शाङ्करी शरणं मम ।।५२।।

52. What am I to do when I become powerless and confused because of the influence of *māyā*? At such a time, the only refuge of mine is Śāṁkarī, the 'all obliging power' of Śiva.

क्रीडामयमहेश्वरमायाशक्त्या कयाचित् व्युत्थानदशायां व्यामोहितत्वात् अशक्तः किम् अहं करोमि, न किंचित् इति सर्वत्र शरीरमनोवाग्व्यापारेषु अनध्यवस्यतः-कुत्रापि अध्यवसायम् अगृह्णतः

(*ālambana*) and stimulative (*uddipana*). The objective determinants refer to the person or objects for which emotions are experienced, as for example, a couple in love. The stimulative determinants, on the other hand, will be a garden, springtime, etc.

परमेशरनियोगतः कान्दिशीकस्य मम पराद्वयप्रथात्मकश्रेयस्करणात् शंकरस्य सम्बन्धिनी शक्तिः सर्वानुग्रहैकप्रयोजना शरणं, सैव मां पुनरुद्बोधयिष्यति इत्यर्थः ।।५२।।

What can I do when, because of delusion from the state of *vyuthāna*, I am unable to resist *māyā*, the power of Maheśvara whose nature is to play? There is nothing that I myself can do! At such times when I am unable to discriminate in regard to my mental, verbal, and physical activities, I always remain eagerly engaged in the Lord's instruction because of the supreme good in the form of nonduality and take refuge in His *śakti*, whose only purpose is to oblige us. She will enlighten me one more time.

न चैवं वक्तव्यं शंकरोऽनुग्रहैकप्रयोजनः, अन्यस्तु कश्चित् ईश्वरो मोहको भविष्यति इति, यतः

It is not proper to say: "the only purpose of the Lord is to oblige us", because of the possibility of existence of some Īśvara desirous of deluding us; therefore:

गुणातीतस्य निर्दिष्ट-
निःशेषातिशयात्मनः ।
लभ्यते भव कुत्रांशे
परः प्रतिनिधिस्तव ।।५३।।

53. Where could an equal to You — even in a small fraction with respect to You, O Bhava — who is beyond the three *guṇas* and who possesses all the excellences already described — be found?

हे भव - प्रकाशैकात्मना रूपेण नित्यावस्थित, सत्त्वादिगुणयोगात् मायाप्रमातृणां नानाता भवति, त्वं तु गुणातीतः स्वतन्त्रचिदेकमूर्तिरिति,

तादृशस्य तव अंशमात्रेऽपि कः प्रतिनिधिः-तुल्यः अस्ति, चितो भेदकस्य कस्यापि अभावात् । अतः कथं परिपन्थकेश्वराशंका, अत एव परमेश्वरः

'.............स्वतन्त्रस्तु कर्ता तत्रैकको भवान् ।'

इत्यादिना निर्दिष्टनिःशेषातिशयात्मा प्रतिपादितसकलोत्कर्षस्वभावः । निर्मृष्टेति पाठे समुत्पुंसितसर्वातिशयः महासामान्यचिदेकमात्ररूप आत्मा यस्य इति योज्यम् ।।५३।।

Hey Bhava, You always exist as the singularity of the Light of Consciousness. The knowing subjects (*pramātās*) in the sphere of *māyā* become many because they are dominated by *sattva* and the other *guṇas*. On the other hand You, the Lord, whose form is unitary Consciousness with its essential quality of freedom (*svātantrya*), remain beyond *guṇas*. Being such, none is equal to even Your 'partial form' (*tava aṁśamātre'pi*) because of the absence of anything or anyone capable of creating multiplicity of consciousness. Therefore, how is it possible (even to imagine) the existence of some kind of Īśvara equal to You. Therefore:

> Parameśvara is the only Lord, among all creatures, whose power of action possesses unrestrained freedom.

By this and similar verses, the Lord's nature is described as possessing all the excellences that have previously been proved. If instead of *nirdiṣṭa*, the reading would be *nirmṛṣṭa niḥśeṣātiśayātmanaḥ*, then that part of the verse could be explained to mean: "One whose Self is the pure singularity of Consciousness and the great universal, who has generated all excellent qualities."

अतश्च तवैव वशिनो मायया क्वचित् व्युत्थाने व्यामोह्यमाना त्वत्प्रकाशाय त्वामेव तारं क्रन्दामः, यदाह

However, (if) we become deluded in the state *vyuthānana* by *māyā*, which is under Your control, we can cry loudly to You so that You can appear to us. As it was just said:

निर्द्वन्द्वे निरुपाधौ च
त्वय्यात्मनि सति प्रभो ।
वयं वञ्च्यामहेऽद्यापि
माययामेयया तव ।।५४।।

54. Although (being) established in You, O Lord — the supreme nonduality free from all 'accidental attributes' — yet even now, we are deluded by Your incomprehensible *māyā*.

हे प्रभो - दासवत्सल, निर्द्वन्द्वे-परमाद्वयरूपे, तथा देशकालाकारेभ्यः उपाधिभ्यो निष्क्रान्ते त्वयि महादेवे, न तु पुर्यष्टकादिरूपे आत्मनि सति तथात्वेन निश्चित्य निष्ठापिते-ऽपि वयम् अद्यापि ईदृशीं प्रबोधधाराम् अधिरूढा अपि, तव वशिनः अमेयया मायया वञ्च्यामहे - मनाङ्मात्रं देहप्रमातृतासंस्कारेण न त्यज्यामहे, अतः स्वामिन्, तवैवैतद्विदितं कृत्यं, त्वं तथ कुरु-यथा अयं मायासंस्कारोऽपि अस्माकं त्वद्दासानां शाम्यति । तदुक्तं मयापि स्वस्तोत्रे

'उन्मूलितापि शतशो दलितापि सहस्रशः ।
गोनासेवाप्रथोदेति द्रागत्र शरणं शिवः ।।'

इति ।।५४।।

O Lord, the one to whom 'devotees are dear' (*dāsavatsala*), having realized Your supreme nondual nature (*nirdvandva*): the absence of time, space and form; that is, 'accidental attributes' (*upādhi*) in You, and also the nonexistence of the subtle body, etc. in the Self, we have thus become well established in You. And yet, in spite of ascending on the path of enlightenment, we are still deluded by Your *māyā* which is beyond comprehension. (This is because) we are still not free from the impressions of the experience of possessing a body, although (these are present) in very small amounts. O Lord, You alone know the nature of *māyā*, therefore You act so that even this impression, caused by *māyā*, attains identity with Consciousness in

Your devotes. As it is said in the verse written by me:

> Although perception under the influence of *māyā* has unfolded hundreds of times, and was equally broken into pieces thousands of times, nevertheless that wrong cognition arises again and again just like the (perception) of smell by the cow.

न चैतत्प्रशमनं दुरासदम्, यतः

This is not difficult to attain, because:

अणिमादिगुणावापितः
सदैश्वर्यं भवक्षयः ।
अमी भव भवद्भक्ति-
कल्पपादपपल्लवाः ।।५५।।

55. The attainment of powers, such as *aṇimā*, etc., lordship and cessation of birth and death — all of these, O Bhava, are (only) the sprouts of the celestial tree of Your devotion.

अणिमाद्यवाप्तिः ब्रह्मादीनां, सदैश्वर्यं सदाशिवादीनां, भवक्षयः शुद्धात्मनाम्, इत्येते त्वद्भक्तिकल्पवृक्षस्य पल्लवाः, न तु कुसुमानि फलानि वा, कुसुमं हि अस्य त्वच्छक्तिमयत्वं, फलं तु त्वन्मयतैव, यतश्च भवक्षयः त्वद्भक्तेः पल्लवः, ततो भवद्भक्तिभाजामस्स्माकं त्वत्प्रसादात् मायासंस्कारोऽवश्यं नङ्क्ष्यति इत्याशयशेषः । उक्तं च विज्ञानभैरवे

'भवत्युद्रेकाद्विरक्तस्य यादृशी जायते मतिः ।
सा शक्तिः शाङ्करी नित्यं भावयेत्तां ततः शिवः ।।'

इति ।।५५।।

Aṇimā and other powers [92] can be attained by Brahmā, etc.; lordship can be attained by Sadāśiva, etc.; and the end of rebirth can be attained by those who have achieved purity of their internal sense organs. These powers, etc. are the newly-born sprouts of the celestial tree of Your *bhakti*, but not the flowers or fruits. The flower of this heavenly tree is the attainment of identity with Your *śakti* and the fully grown fruit is the attainment of identity with You. Finally, the author expresses his hope that, within those of us who share in Your devotion, by Your grace, the impression created by *māyā* will be removed because (it is said that) the destruction of the circle of re-birth is the sprout of the celestial tree of Your *bhakti*. As it is said in *Vijñānabhairava* 121:

> The sort of intuition (*mati*) that emerges through the intensity of devotion, in one who is perfectly detached, is known as the *śakti* of Śaṅkara. One should contemplate on it perpetually. Then he becomes Śiva Himself.
>
> (Tr. Jaideva Singh)

एवं भक्त्युद्रेकेण उत्तेजितो गलितनिःशेषदेहसंस्कारां महेश्वरतन्मयतामेव आशंसन् आह

The author, burning with an intensity of devotion, praises that state of the attainment of identity with the Lord, (in which) all impressions of connection with the body have melted away.

या या दिक्तत्र न क्वासि
सर्वः कालो भवन्मयः ।
इति लब्धोऽपि कर्हि त्वं
लप्स्यसे नाथ कथ्यताम् ।।५६।।

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[92] The eight *siddhis* are the powers of making oneself small as an atom (*aṇimā*), the power of greatness (*mahimā*), the power of making oneself heavy (*garimā*), the power of lightness (*laghimā*), the power of attainment (*praptiḥ*), the power of forbearance (*prākāmyam*), the power of Lordship (*īśitvam*) and the power of control (*vaśitvam*).

56. Where is that place in which You are not (present)? Time exists only in the identity with You; thus, although already attained, tell me — O Lord — when the state of identity with You will be attained.

दिश्यते इति दिक् देशः, यः कश्चित् मूर्त्यात्मा देशः, क्रियात्मा वा कालः, स सर्वः चेत्य मानत्वात् चिदेकात्मैव इत्यनेन न्यायेन लब्धोऽपि-आसादितोऽपि विश्वमयः त्वं, कर्हि-कदा, लप्स्यसे - गलितसूक्ष्मतमदेहसंस्कारकलाविघ्नं त्वदात्मसद्भावं कदा आप्स्यामः- इत्येतत् नाथ-स्वामिन्, दासानाम् आदेश्यताम् । इति गाढपरिचयप्रणयनिर्भरोक्तिः ॥५६॥

Whatever place can be pointed at is called direction (*dik*); whichever place possessing a concrete form or time (*kāla*), which is of the nature of action —all of that, because of being an object of knowledge, (exists) in the singularity of Consciousness.[93] According to this logic, You are already attained; that is, You are identical with the universe (*viśvamaya*). When (*karhi*) are we going to attain this identity with You? That is, when will the obstacle of even the subtlest impression of embodiment disappear? Therefore, O Lord (*Nātha*), instruct Your devotees about such a time. This kind of statement, which is filled with love, is possible only when there is intimate acquaintance.

पुनर्भक्तिभरेण नमस्कर्तुमाह

The author continues to praise Śiva, as he is overwhelmed with devotion.

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[93] The 'Light of Consciousness' (*prakāśa*) is the only reality and its very nature is to bring about illumination or manifestation of all sentient and insentient objects. The Self (*atmā*) is that Light (*prakāśa*) free from any sort of limitation and is unobstructed by thought-constructs (*vikalpa*). Therefore, time and space cannot bring differentiation into that Light because they possess that Light as their innermost nature.

नमः प्रसन्नसद्वृत्त-
मानसैकनिवासिने ।
भूरिभूतिसिताङ्गाय
महाहंसाय शंभवे ।।५७।।

57. Salutations to Lord Śambhu, the 'great Swan' who dwells exclusively in the placid minds of His devotees and whose limbs, the *jñāna* and *kriyā śaktis*, are associated with the glory of *māyā*.

शम्भवे महाहंसाय नमः, हंसत्वं प्राग्वत्, महत्त्वं तु सर्वक्षेत्रज्ञरुद्रापेक्षया, सर्व एव हि प्रमातारः स्वोचितसर्गसंहाररूपहानसमादानधर्मत्वात् हंसाः शंभुस्तु तेषामपि सर्गसंहारकृत् इति महाहंसः । अत एव श्रीस्वच्छन्दे

'शिवो धर्मेण हंसस्तु ....।'

इति उपक्रम्य

'आत्मा वै हंसः..................।'

इत्यादि उक्तम् । कीदृशाय शंभवे? प्रसन्नं-भवद्भक्तिभरेण तात्त्विकेऽर्थे निःसंशयं, यत् सद्वृत्तानां- त्वद्भावनात्मकभव्यचरितानां मानसं-चेतः, तत्र एकस्मिन् निवसति-अगूहितात्मत्वेन स्फुरति ताच्छील्येन यः तस्मै, तथा भूरिः-महती विश्ववैचित्र्यात्मा माया भूतिः -विभवः तया सितं-संबद्धम् अङ्गं-ज्ञानक्रियात्मकशक्तिरूपं स्वरूपं यस्य तस्मै । महहंसश्च प्रसन्न मानसाख्यसरोनिवासी भूरिभूतिवत् सिताङ्गो भवति इति ,अनुरणनार्थः ।।५७ ।।

We pay our obeisance to Śambhu, who is like a 'great swan' (*mahāhaṁsa*); the meaning of the word swan (*haṁsa*) has already been explained.[94] His greatness (*mahatvam*) is in comparison with

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[94] See verse 10.

other knowing subjects, such as the Rudras, etc. All of them are swans because of possessing the 'nature of release' (*upahāna*) and 'taking back' (*samādāna*); that is, because of the qualities of the creative expansion and withdrawal corresponding to their different natures. Śambhu is called the great swan because He is the creator of the creative expansion and withdrawal of even the Rudras, etc. Thus, in the *Svacchanda Tantra*,[95] we find such statements as:

> Śiva is, by his nature, *haṁsa*. The illuminating sun is also *haṁsa*. The Self is also called *haṁsa*, and breath goes along with *haṁsa*.

What is the nature of that Śambhu? That Śambhu 'abides' (*nivasati*) — that is 'shines' (*sphurati*) by not keeping Himself secret (*agūhitātmatvena*) — in the 'placid mind' (*prasanna manasam*); that is, the minds that have no doubt in regard to the nature of the supreme Reality because of the wealth of Your devotion. (These minds) belong to those of 'noble conduct' (*sadvṛttānām*), whose conduct is noble because of constantly meditating on Śiva. (Salutations to Him) whose body is in the form of *jñāna* and *kriyā śaktis* connected with the great excellence in the form of *māyā*, which is of the nature of the diversity existing in this universe. Furthermore, the literal meaning of the word *mahāhaṁsa* can, through *anuraṇana śakti*,[96] refer to one whose body is white as a heap of ashes and who lives in the great lake called 'placid mind' (*prasanna mānasa*).

अतश्च

Therefore:

हतोद्धततमस्तान्तिः
प्लुष्टाशेषभवेन्धना ।

[95] *Svacchanda Tantra* 7:29b-39a: according to this verse, *haṁsa* is a word symbolically denoting the twofold movement of exhaling (*ham*) or *prāṇa* and inhaling (*saḥ*) or *apaṇa*. See also note 34.

[96] See note 11.

त्वद्बोधदीपिका मेऽस्तु
नाथ त्वद्भक्तिदीपिका ।।५८।।

58. Let the lamp of Your devotion, O Lord — which has removed the deep darkness of ignorance and has burnt the fuel of worldly existence in its totality — be the light of Your knowledge (for me).

हे नाथ, त्वद्भक्तिरेव प्रकाशकत्वात् दीपशिखा, त्वद्बोधस्य-भवदीयमहाप्रकाशस्य दीपिका अस्तु- अभिव्यञ्जका अस्तु, कीदृशी असौ? हृता उद्धता तमस्तान्तिः-अख्यातिकदर्थना यया, तथा प्लुष्टं-दग्धम् अशेषं भवेन्धनं-संसारदारु यया । दीपशिखा कृतकज्जलात्मकतमस्तान्तिः अदग्धसमस्तवर्तिः घटादि प्रकाशयति, अतो विलक्षणा इयं त्वद्बोधदीपिका इति व्यतिरेकालङ्कारः ।।५८।।

O Lord, Your devotion alone is (like) the flame of a lamp because of its ability to illuminate. Let 'Your Consciousness' (*tvadbodhasya*) be instrumental in manifesting this lamp which is the great Light belonging to You. What kind of lamp is this? By this lamp (*yāyā*) the deep darkness, which is the miserliness of ignorance, has been removed. Similarly, (by this lamp) the fuel of continuous birth and death has also been completely destroyed.

An ordinary lamp which illuminates objects, such as a pot, etc., increases darkness in the form of smog (*kajjala*) even while its wick hasn't been burnt completely. Therefore, in comparison with that lamp, Your Light of Consciousness possesses a distinct; that is, a superior feature.[97]

रूपान्तरेण विमृशन् आह

Contemplating in a different way, the author continues:

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[97] In this verse, according to the commentator, we find the usage of the figurative speech called *vyatirekālaṅkāra* which expresses contrast between two things.

विसृष्टानेकसद्बीज-
गर्भं त्रैलोक्यनाटकम् ।
प्रस्ताव्य हर संहर्तुं
त्वत्तः कोऽन्यः कविः क्षमः ।।५९।।

59. O Hara, which poet but You is capable of withdrawing the drama of the three worlds that has been introduced and which possesses in its womb multitude of shining seeds?

हे हर-विश्वसंहरणपर, भवाभवातिभवरूपं त्रैलोक्यं वागङ्गाहार्यसात्त्विकादिविविधधर्मयोगात् नाटकमिव-अभिनेयकाव्यमिव प्रस्ताव्य-प्रकम्य, संहर्तुं-प्रशमयितुं त्वत्तः अन्य कः, कविः -प्रजापतिः क्षमः, न कश्चित् इत्यर्थः । कीदृशं? विसृष्टम् -उत्पादितम् अनेकं सतां-सत्त्वेन प्रदर्श्यमानानां भावानां बीजं-मायाप्रकृत्यादि गर्भे-अन्तः यस्य । नाटकाख्यं च काव्यविशेषं प्रस्तावनायां मुखसन्धिना प्रस्ताव्य-संक्षेपेण उपक्षिप्य, संहर्तुं-निर्वहणसन्धिना निर्वाहयितुं कश्चिदेव धाराधिरूढः कविः शक्तो भवति न सर्वः । यदाहुः

'नाटकं ख्यातवृत्तं स्यात् ....।'

इत । कीदृक् नाटकं? विसृष्टं नि................ संबन्धबीजादिकम................... यस्मिन् सन्धौ यस्य .... गर्भावमर्शनिर्वहण .... राज्यलाभादेः प्रयोजनादीनि गर्भसन्धौ निक्षिप्यन्ते । यदाह स्म भरतमुनिः

'बीजं बिन्दुः पताका च प्रकरी कार्यमेव च ।
अर्थप्रकृतयः पञ्च गर्भसन्धौ व्यवस्थिताः ।।'

इति । एषां च स्वरूपं प्रदश्यमानं ग्रन्थवैतत्यमानयत्प्रकृतानुपयोगि इति न उक्तम् ।।५९।।

Hey Hara, (who is) always engaged in the withdrawal (*saṁharaṇapara*) of the threefold universe: existence (*bhava*), non-existence (*abhava*) and that which is beyond both (*atibhava*). These worlds are just like the introduction of a drama; that is, a stage performance (*abhineya kāvya*) because of (their) possessing various qualities: speech, physical movements, make-up and mentality. Who else but You, the great poet Prajāpati, is capable of stopping, that is, withdrawing this drama? What is the nature of this world-drama that He creates? The expression *visṛṣṭānekabījagarbham* means 'of the entities which are being shown as if existing (independent from God) inside the womb of *māyā*'. In drama (*nāṭaka*), which is a particular type of *kāvya*, the plot of drama is briefly introduced in the introductory portion (*prastāvanā*) by means of *mukha sandhi*.[98] Such a perfect drama can be withdrawn only by a poet/creator who has attained perfection.

> The means to the end (*arthaprakṛtayah*) existing within *garbha sandhi*[99] are five: seed (*bīja*), recollection (*bindu*), sub-plot (*patākā*), minor plot (*prakarī*), and resources (*kārya*).

Giving a detailed description of *kāvya śāstras* in regard to the subject under discussion would not be useful and only would lead to the increase of the size of the book. Therefore, all the details are not discussed.

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[98] A Sanskrit drama is envisioned as a sentient being consisting of different parts mutually connected to each other. The so-called 'body of the drama' is the subject-matter and the language in which it is expressed gives it meaning. There are five general parts or *sandhis* of any Sanskrit drama: 1. *Mukha sandhi* marks the beginning of action or seed (*bīja*) and introduces the elements necessary for giving rise to the various fundamental mental/emotional states 2. *Pratimukha* is primarily concerned with the unfolding of the seed (*bīja*) introduced in the *mukha sandhi*; however, the seed remains in the background, as if not completely seen. 3. *Garbha* introduces the central figure who attains a desired object and then loses it; the presentation of the loss of the attained is the main feature of *garbha sandhi*. 4. *Avamarśa* or doubt consists of pondering over a difficult situation in which the main character finds himself. 5. *Nirvahaṇa* presents the culmination in which the previous four *sandhis* are shown as contributing to one result, which is the attainment of the desired goal by the hero.

[99] See the above note.

यतो नान्यः कश्चिदेवं कर्तुं क्षमः, ततः

Because none else is capable of doing this, therefore:

नमः सदसतां कर्तु-
मसत्त्वं सत्त्वमेव वा ।
स्वतन्त्रायास्वतन्त्राय
व्ययैश्वर्यैकशालिने ।।६०।।

60. Salutations to Him who possesses the freedom of dissolving things already existent and creating again things that have already been dissolved, and who shines in identity with the gods of limited powers.

सतां-विद्यमानानां जगद्वर्तिनाम् अर्थानाम्, असत्त्वं -संहारम्, असतां-वा संहृतत्वात् प्रख्योपाख्याशून्यानां सत्त्वं-पुनर्जननं, कर्तुं स्वतन्त्राय-अनन्यापेक्षसामर्थ्याय, तथा अस्वतन्त्राणां सर्वेषामेव ब्रह्मादीनां यानि आयव्ययैश्वर्याणि-उत्पदविनाशविभवाः तैः अस्वतन्त्रायव्ययैश्वर्यैः स्वाभेदेन स्फुरद्धिः एकः-अद्वितीयः शालते-श्लघते यः तस्मै ।।६०।।

The word *sattām* refers to the things that are already existent in this world, while the word *asattvam* refers to their dissolution (*saṁhāram*). The word *asattām* refers to those things that are not existent because they have already been dissolved and therefore do not possess name and form. The word (*sattvam*) means 'bringing back to life' (that which has been made non-existent). The Lord is capable of doing all of this because of His power of freedom which does not rely on anything external to accomplish all of this.[100]

[100] As discussed in the Introduction, Śaivism partially accepts the *satkāryavāda* of the Sāmkhya School, according to which the effect already exists in its cause in the state of being simultaneously identical and different from it. From the Sāmkhya point of view, the effect is a 'real transformation' (*pariṇāma*) of the cause. Furthermore, the effect is not a novel entity, but the manifestation of that which already exists in the cause; the destruction of an effect is never complete, but is rather dissolution into the unmanifest state of its cause. See *Sāṁkhyakārikā* 9.

On the other hand, the gods, such as Brahmā, etc., are not 'free' (*asvatantrāṇām*) and possess limited powers of creation and dissolution. We pay our obeisance to this God of nondual nature who shines through these gods of limited power who exists in identity with Him.

भक्त्यतिशयप्रकाशिततात्त्विकस्वरूपं भवन्तं पुनरपि स्तोतुमाह

The author again praises that Lord— whose very nature is to manifest (Himself) through the excellence of *bhakti*.

त्रैलोक्येऽप्यत्र यो यावा-
नानन्दः कश्चिदीक्ष्यते ।
स बिन्दुर्यस्य तं वन्दे
देवमानन्दसागरम् ।।६१।।

61. We salute that ocean of bliss in which any type of bliss existing in the threefold universe is nothing but a drop.

व्याख्यातस्वरूपे त्रैलोक्ये, यो यावान् इति- यः कश्चित्, आ शिवात् सकलप्रमातृपर्यन्तम् आनन्दः स्फुरति, स सर्व एव यस्य बिन्दुः-विप्रुण्मात्रं क्रीडादिपरमानन्दसागरम् अपर्यन्ता-नन्दसमुद्रं वन्दे-समाविशामि । इत्थं च तत्तत्परिमितानन्देऽपि एकाग्रीभावितचित्तः परमानन्दमाविशति योगिजन इति उपदेशदिक्दर्शिता । यथोक्तं श्रीविज्ञानभैरवे

'जग्धिपानकृतोल्लासरसानन्छविजृम्भणात् ।
भावयद्भरितावस्थां महानन्दस्ततो भवेत् ।।'

इति ।।६१।।

Whichever (*yo yāvān*) type of bliss (*ānanda*) might exist in the threefold universe, beginning with *sakala* and ending with Śiva knowing subject (*pramātā*), is nothing but a drop (*bindu*) in the

unending ocean of bliss of His playful activity. We 'salute'; that is, we merge into this unending ocean of bliss. Thus, the point made here is that in spite of the existence of various kinds of limited bliss, those *yogins* whose minds have become one-pointed through meditation are capable of entering that supreme bliss. As it is said in verse 72 of the glorious *Vijñānabhairava*,

> When one experiences an expansion of the 'joy of savouring' arising from the pleasure of eating and drinking, one should meditate on the perfect condition of this joy, then there will be supreme delight.

यत ईदृशो देवः, ततः

Because God is of that nature, therefore:

अहो ब्रह्मादयो धन्या
ये विमुक्तान्यसंकथम् ।
नमो नमः शिवायेति
जपन्त्याह्लादविह्वलाः ।।६२।।

62. Ah, blessed are Brahmā and other gods who, having abandoned all philosophical debate, tremble with bliss (developed) through the repetition of the *mantra* "*namo namaḥ Śivāya*".

विमुक्तान्यसंकथं कृत्वा, तदेकाग्रीभावेन आह्लादेन- जपवशोन्मिषितेन आनन्देन विह्वलाः-विस्मृतव्यवहाराः ।।६२।।

Having become disengaged from philosophical discourse (*vimuktānyasaṁkatham*), gods have forgotten all other activities (*vihvalāḥ*) and attained the bliss through the power of one-pointedness; that is, constant repetition of Your names.

किंच

Furthermore:

निष्कामायापि कामाना-
मनन्तानां विधायिने ।
अनादित्वेऽपि विश्वस्य
भोक्त्रे भव नमोऽस्तु ते ।।६३।।

63. Our salutations to You O Bhava who, although free from desire nevertheless, supports the desires of those possessing them and who, although eternal, is the enjoyer of the universe.

परिपूर्णानन्दत्वादेव कामेभ्यः-अभिलाषेभ्यो निष्क्रान्तायापि विचित्रभोगापवर्गात्मकानां काम्यमानानाम् अर्थानां संपादकाय, तथा अनादित्वेऽपि-विश्वस्य आदिभूताद्वितीयरूपत्वेपि नित्यं स्वभित्त्युल्लासितस्य विश्वस्य भोग्यभूतम्य भोक्त्रे-चमत्कर्त्रे, यस्य च कामाः न सन्ति स कथं तान् ददाति, यश्च अनादी-अनदनशीलः स कथं विश्वस्य भोक्तास्यात् इति विरोधालंकारः ।।६३।।

The Lord, although Himself free from desires because of possessing absolute bliss, grants to those desiring various objects, such as enjoyment and liberation, their desired objects. Similarly, in spite of being the nondual cause of this universe, He relishes this universe (*camatkartre*)[101] (as) 'the field of enjoyment' which He

[101] The word *camatkāra* stands for the experience of bliss, wonder, amazement, relishing of delight, or aesthetic experience. The primary meaning of the word denotes the enjoyment of eating or more precisely, it depicts the sound that one makes while eating food. In this system, the word is used to convey the meaning of an experience, for example, of the delight of eating when one is able to rest that experience on one's own subjectivity. The term *camatkāra* is closely related to the experience of bliss and freedom and gives life to self-awareness (*pratyavamarśa*) which is the essence of the Light of Consciousness.

incessantly projects externally on the canvas of His own Consciousness. There is an apparent contradiction, conveyed through *virodhālaṁkāra*,[102] in saying that He who has no desires grants the desired objects to those who have desires, and also that He who is eternal (*anādī*), that is to say, a 'non-enjoyer' or 'non-eater' (*anadanaśīla*), enjoys this universe.

किं च

Furthermore:

स्तुमस्त्रिभुवनारम्भ-
मूलप्रकृतमीश्वरम् ।
लिप्सेरन्नोपकारं के
यतः संपूर्णधर्मणः ।।६४।।

64. As all are praying for assistance from the possessor of absolute freedom, we (also) praise that Lord, the cause of all the causes of the threefold universe.

त्रिभुवनं प्राग्वत्, तदारम्भमूलप्रकृतिम् इति सर्वकारणकारणम्, अत एव ईश्वरं-सर्वत्र अप्रतिहतसामर्थ्यं स्तुमः । यतः संपूर्णः सर्वातिशायी धर्मः-स्वातन्त्र्यात्मा स्वभावो यस्य, तस्मात् के इव उपकारं स्वोचितैश्वर्यलाभं न लिप्सेरन् - न अर्थयेरन्, सर्वे हि ब्रह्माद्याः महेश्वरेणैव वितीर्णतत्तद्विभूतिविप्रुषः कृताः ।।६४।।

The three worlds have already been described. The expression (*tadārabhamūlaprakṛtim*) means 'the cause of all the causes'. Therefore, we salute that Īśvara; that is, the one who 'possesses a capacity' (*sāmarthyaṁ*) which is unobstructed (on all the levels of

[102] *Virodhālaṁkāra* is a figurative speech containing contradiction.

His creation). He possesses 'perfect fullness' (*sampūrṇa*), in other words, excels all and possesses that 'quality' (*dharma*), specifically the 'power of unobstructed freedom which is His very Self.[103] Therefore, who would not ask for assistance from this kind of Lord? This help or assistance (*upakāra*) is in the form of the attainment of glory (sovereignty) suitable for a particular living being. All the gods, Brahmā, etc. are the sharers of various types of excellences granted only by Maheśvara.

अपि च

And also:

महत्स्वप्यर्थकृच्छ्रेषु
मोहौघमलिनीकृताः ।
स्मृते यस्मिन् प्रसीदन्ति
मतयस्तं शिवं स्तुमः ।।६५।।

65. We praise that Śiva who, when meditated upon, removes the influence of *māyā* from the minds which have thus been incapacitated with respect to understanding important philosophical problems.

पर्यसाययितुम् अशक्यत्वात् महत्सु गुरुष्वपि अर्थकृच्छ्रेषु-जगद्विचारादिप्रयोजनसंकटेषु विषयेषु, मोहौघेन-मायास्फारेण मलिनीकृताः-स्थगिततात्त्विकप्रकाशा मतयः-संविदो, यस्मिन् स्मृते-विमृष्टमात्रे सति, प्रसीदन्ति-मायाकालुष्यं उज्झित्वा तत्त्वज्ञानवत्यो जायन्ते, तं शिवं-श्रेयोमयं स्तुमः-अभेदेन विमृशामः ।।६५।।

The minds into which the Light of Reality has stopped entering because of *māyā* are not able to discriminate even in regard to

[103] Unobstructed freedom of Lord Śiva is not freewillness on His part but His very nature.

important (serious) issues, such as the understanding of the meaning and purpose of this world. But when, by 'remembering the Lord' (*yasmin smṛte*), in other words having reflected on His nature alone (*vimṛṣṭamātre*), the pollution of *māyā* is removed then knowledge of the nature of the supreme Reality is born. We praise, that is to say, we reflect on our identity with Śiva, who is nothing but well-being.

सर्वमेतत् त्वयैव सुकरम् इत्याह

You accomplish all of this with great ease. Thus, the author says:

प्रभो भवत एवेह
प्रभुशक्तिरभङ्गुरा ।
यदिच्छया प्रतायेते
त्रैलोक्यस्य लयोदयौ ।।६६।।

66. O Lord, indestructible is that *śakti* belonging to You, by whose mere Will the creation and dissolution of the threefold universe occurs.

इच्छयैव यः त्रैलोक्यलयोदयकृत् तस्य कियत् एतत्, अन्यस्तु त्वदेकायत्तवृत्तिः भंगुरशक्तिरेव इत्यर्थः ।।६६।।

Can the scope of His power which creates, maintains, and dissolves this universe by His mere will, truly be described? Others, whose power is liable to destruction (Brahmā, etc.,) perform their duties under Your control.

तव च इयत् निरर्गलं स्वातन्त्र्यम् इत्याह

It is only You, Parameśvara, who possesses unobstructed freedom (*svātantrya*).

कुकर्मापि यमुद्दिश्य
देवं स्यात्सुकृतं परम् ।
सुकृतस्यापि सौकृत्यं
यतोऽन्यत्र न सोऽसि भोः ।।६७।।

67. When one reflects on the very essence of this God, even bad actions become supremely good. On the contrary, even the excellence of excellence has no real meaning.

देवः-क्रीडादिपरः परमेश्वर एव 'अहं सर्वमिदं करोमि' इति धिया क्रियमाणं कुत्सितं निषिद्धमपि कर्म सुकृतं, यत्तु अश्वमेधादि सुकृतमपि फलाभिलाषमुषितमानसतया क्रियते तत् कुकर्म इति भगवदभेदभावनाभावाभावाभ्यां यत् करणं तदेव सुकृतदुष्कृतयोः वास्तवं लक्षणं, सोऽसि भोः इत्यनेन अनुत्तरं पारमेश्वरं स्वरूपं सोल्लासात्माभिमुखीभावेन विमृशति ।।६७।।

God (*deva*) is the One who is always engaged in cosmic play, thus Parameśvara is the performer of all actions. Therefore, if someone is engaged in performing action with this notion in mind, then even a forbidden action becomes a good one. On the other hand, the performance of *aśvamedha*[104] and other sacrifices are in themselves good acts, but they become bad when the mind of the sacrificer becomes 'greedy' (lit. stolen) because of desire for the fruits of the sacrifice. Thus, the purity or impurity of action is determined on the basis of the presence or absence of the meditation on identity with the Lord. With the realization "You are God", one should enthusiastically turn one's attention and reflect on the very essence of Parameśvara who is unsurpassed (*anuttara*).

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[104] *Aśvamedha* is the 'horse sacrifice' dating back to the Vedic period (ca. 2,000-1,000 BCE - 600 BCE), the performance of which was considered especially meritorious.

यत ईदृशः त्वम्, अतः

Because your nature is such, therefore:

एष मुष्टया गृहीतोऽसि
दृष्ट एष क्व यासि नः ।
इति भक्तिरसाध्माता
धन्या धावन्ति धूर्जटिम् ।।६८।।

68. You are 'seized by the fist and directly perceived', where could You (who is our own consciousness) go? Therefore, those lucky ones, inspired by the emotion of devotion, always reflect on the nature of Parameśvara.

एषसर्वदशासु चिन्मयत्वेन स्फुरन्, मुष्टया गृहीतोऽसि-स्वात्मीकृत एवासि, एष च दृष्टोऽसि-साक्षात्कृतोद्धसि, सर्वदैव चित्प्रकाशरूपतया स्फुटमेव असि स्फुरन् स्थितः, अत एव नः-अस्माकं क्व यासि न क्वापि स्वरूपं गूहयितु शक्रोषि, सर्वं हि अस्माकं त्वन्मयमेव चकासत् स्थितम् इति-ईदृशेन सततोदितत्वत्समावेशात्मना भक्तिरसेन ये आध्माताः-प्रोद्दीपितसंविदः ते धूर्जटिं-महादेवं धावन्ति-राभस्येन अनुसरन्ति, सर्वदशासु प्रसर्पन्तम् अननुप्रविष्टाख्यातिव्यवधानं परामृशन्ति, अत एव धन्याः परमद्रविणपूर्णा विद्वच्छ्लाघ्याश्च ।।६८।।

Parameśvara shines as Consciousness in waking, dreaming and deep sleep states.[105] You are 'seized by the fist' (*eṣa muṣṭyā gṛhīto'si*), in other words, You are established as our own Self, while shining as Consciousness in all states. You are 'seen', that is, You are 'directly experienced' (*sākṣātkṛto'si*) because You always shine clearly in the form of the Light of Consciousness. Therefore, where could You

[105] See notes 3, 76, and 123.

— who is ours — go? There is nowhere you can hide Your essential nature! Everything that exists shines to us as being identical with You. Thus, those who are inspired in this way — in other words, whose awareness has been illuminated through the juice of devotion and (who) have merged into You, who is ever arisen (*satatodita*) — always 'run after'; that is, vigorously follow the great God Dhūrjaṭi. They meditate on Parameśvara as being present in everything in such a way, so that there is no interruption of any cognition coming in between. Therefore, those people who possess the fullness of the wealth of the supreme order are praised by scholars and other people of knowledge.

किं च

Furthermore:

स्तुमस्त्वामृग्यजुःसाम्नां ढड
शुक्रतः परतः परम् ।
यस्य वेदात्मिकाज्ञेय-
महो गम्भीरसुन्दरी ।।६९।।

69. We salute You who is beyond the essence of *Ṛg*, *Yajus*, and *Sāma Vedas* and who is the originator of the profound and beautiful Vedic injunctions.

ऋगादिवेदत्रयस्य यत् परं शुक्रं, तदभेदविमर्शमयं-बोधादित्यप्रतिभात्मकप्रणवतेजोरूपं, ततोऽपि परं-बोधादित्यरूपं त्वां स्तुमः, यस्य इयं वेदात्मिका आज्ञा-नियोगः, कर्मकाण्ड-देवताकाण्ड-ज्ञानकाण्डवाक्यैकवाक्यताज्ञानस्य कैश्चिदेव प्राप्यत्वात् गम्भीर 'विज्ञानमानन्दं ब्रह्म' इति वेदान्तेषु प्रतिपादितदृष्ट्या परमानन्दविश्रान्तिप्रदत्वात् सुन्दरी, एवं च अभिदधतोऽयमाशयः -यत् नियोगरूपाज्ञात्मा अयं वेदार्थः स नियोक्तरि-आज्ञातरि सति उपपद्यते,

अन्यथा कथमिव जडस्य शब्दस्य संघटनार्थवत्त्वं नियोक्तृत्वं वा स्यात्, नियोक्तृत्वं च भगवता गायत्र्यैव उक्तमपि श्रोत्रियैः जाड्यात् न चेत्यते । यद् अभिधास्यति

'गायत्र्या गीयते यस्य धियां तेजः प्रचोदकम् ।'

इति ॥६९॥

The 'essence of the three *Vedas*' is of the nature of 'reflective consciousness' (*vimarśa*) existing in identity with it. And that reflective Consciousness (in the form of *Vedas*) is the power of the *mantra auṁ* (*praṇava*) which is the *pratibhā*[106] of the 'sun of Consciousness'. We praise You whose nature is the shining sun of Consciousness (and) superior even to that. You are also the creator of the Vedic injunction. This injunction is 'profound' or 'deep' (*gambhīra*) because it is the knowledge realized by few, which (is created as a result of) combining all the sentences, belonging to *karmakāṇḍa*, *devatākāṇḍa*, and *jñānakāṇḍa* into one, to give one coherent meaning.[107] This injunction is also beautiful because, according to the view expressed in the *Upaniṣads*, "*vijñānamānandaṁ Brahma*"; it enables one to abide in supreme bliss. The point made by the author here is as follows: the purpose of the *Vedas* which are in the form of injunctions can be fulfilled only if there is someone (a conscious being) to enjoin them. Otherwise, how could the letters, which are by nature unconscious, be able to give such a coherent and systematic meaning to those injunctions? The same idea, that is, that Parameśvara is the One who created the injunctions, is expressed by the *Gāyatrī mantra*, the meaning of which is not properly understood by the followers of the *Vedas* because of their consciousness being clouded. As it will be said by the author in verse 77:

> Would that Lord — the possessor of the praise-worthy Light invoked by *Gāyatrī* and inspirer of the minds of the all-knowing subjects — ever inspire our minds towards the right path?

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[106] See note 58.

[107] See note 47.

एवमाज्ञारूपनियोगविचारलब्धं नियोक्तारं स्तुत्वा, विधिवाक्यार्थपक्षस्यापि सेश्वरत्वमेव-इति अभिधत्ते

(The author) having praised that Parameśvara as the enjoiner, who can be known through contemplation on the nature of the injunctions, will in the next verse point out that, even if an injunction (*viddhi*) is taken independently, one would still need to accept Parameśvara. Therefore, the author says:

विधिरादिस्तथान्तोऽसि
विश्वस्य परमेश्वर ।
धर्मग्रामः प्रवृत्तो य-
स्त्वत्तो न स कुतो भवेत् ।।७०।।

70. You Parameśvara are the injunction itself, its originator, and also its fruit; otherwise from where would this collection of beings come if not from You.

यजेत्, न हिंस्यात्, इत्यादिरूपो यो विधिः कर्तव्येतरप्रविभागः, आदिः-इति तस्मिन् विधौ विधाता, अन्तो-विहितार्थनिष्पत्त्या तत्तत्फलाविर्भावः, सर्वोऽपि त्वमेव स्वतन्त्रचिदात्मा, तथा विध्यादिरूपतया भाससे इत्यर्थः । अन्यथा विश्वस्य यो धर्मग्रामो-विचित्रस्वाभावपरिस्पन्दः प्रवृत्तः स यदि न त्वत्तः तत् कुतो भवेत्, त्वां विना नैव भवेत्, प्रकाशभित्तिं विना कस्यापि अप्रकाशनात् इत्यर्थः । यदाहुः श्रुत्यन्तविदः

'तमेव भान्तमनु भाति सर्वं तस्य भासा सर्वमिदं विभाति'

इति । विधिनैव च भावनापक्षोऽपि कृतोत्तरः ।।७०।।

All of these injunctions (*viddhi*) — which are divided into 'those that are to be done' and 'those that are not to be done' such as, "one should sacrifice" or "one should not kill"; the enjoiner of the injunctions (*ādiḥ*) and the manifestation of the desired result by completing prescribed acts (*antaḥ*) — are You alone, whose nature is

Consciousness of freedom. Thus, You shine (manifest Yourself) as *viddhi*, etc. Otherwise, from where would this 'collection of beings' (*dharmagrāma*), which exists as the vibration possessing a variegated essential nature, come, if not from You? Without You their existence would be impossible! The purport is that nothing is manifested without being grounded in the Light of Consciousness; as it is said by the knowers of the *Upaniṣads*:

> Everything shines by that Light alone. The entire universe is illuminated by this Light.
>
> (*Kaṭha Upaniṣad* 2:2:15)

By explaining the nature of *viddhi*, the answer is also given in regard to meditation.

यदि श्रुत्यन्तानुसारेण सर्वं भागवन्मयं, तत् कस्मात् कर्मकाण्डेषु ज्ञानमेव न उपदिश्यते, कथं च ज्ञानकण्डेषु तदेव निषिध्यत? इति संशयं शमयति स्तुतिद्वारेण

If we follow the principle expressed in the *Upaniṣads*, i.e., that everything is identical with Parameśvara, then how it is possible that the knowledge is not instructed in *jñānakāṇḍa*? Furthermore, how is it that it is rejected in *jñānakāṇḍa*? The author removes this doubt in the following verse:

नमस्ते भवसंभ्रान्त -
भ्रान्तिमुद्भाव्य भिन्दते ।
ज्ञानानन्दं च निर्द्वन्द्वं
देव वृत्वा विवृण्वते ।।७१।।

71. We salute You O God, who first deludes us through His *māyāśakti* by generating the notion of duality — and next removes that illusion; and again (we salute You), who first obscures the bliss of knowledge of the supreme nonduality — then reveals it again.

हे देव-स्वतन्त्रचेष्टित, भवे-संसारे ये संभ्रान्ताः-त्वन्मायाशक्तिवशात् व्यामूढाः, तत एव च भेदासक्तत्वात् कर्मनिष्ठाः तेषां पूर्वकक्ष्यायां तां तां भेदभ्रान्तिम् उद्भाव्य सिद्धान्तकक्ष्यायां भिन्दते-ध्वंसकाय, तथा ज्ञानानन्दं-परमाद्वयरूपं विज्ञानम् आनन्दमयं वृत्वा-प्रथमं रहस्यत्वात् अयोग्यान् प्रति आच्छाद्य, पश्चात् योग्यान् प्रति विवृण्वते-स्फटीकुर्वते तुभ्यं नमः । एवं च यत् पूर्वपक्षतया कर्मकाण्डस्वरूपं भगवता हेयत्वेन दर्शितं, तदेव मूढैः उपादेयत्वेन अभ्युपगम्य, ज्ञानकाण्डस्य अर्थवादत्वम् उच्यते । अथ वा भगवतैव सृष्ट्यादिकृत्यचतुष्टयरक्षायै ते तादृशाश्वसवन्तो व्यामोहिताः स्थापिताः । संभ्रान्तिम् इति अपपाठः ।।७१।।

O God; that is, the One who possesses absolute freedom of action — in this world (*bhave*), there are those who are confused; that is, who are deluded by the power of Your *māyāśakti*. For this reason, for those engaged in the performance of rituals, You have engendered erroneous cognitions on the 'lower level' of 'ritual actions' (*karma-kāṇḍa*) because of their attachments to the dualistic view. Then finally, You dispel this notion of duality on the higher level. Thus, You first conceal this blissful knowledge, which is of the nature of supreme nonduality, from the 'undeserving' or 'unentitled ones' (*ayogyān*), as this knowledge is an esoteric secret. Then again, You reveal this knowledge to the 'deserving ones' (*yogyān*). We pay our obeisance to such a Lord! Thus, although the Lord first revealed the *karmakāṇḍa* as 'that which is to be avoided' (*heya*) and later rejects it, nevertheless, it was adopted by the deluded ones as 'that to be accepted' (*upādeya*). Furthermore, they adopted *jñānakāṇḍa* as *arthavāda*.[108]

They are kept in ignorance by the Lord because of having such faith in 'ritual actions' (*karmakāṇḍa*) with the purpose of safeguarding only four acts, creation, maintenance, dissolution and obscuration.[109] It would be incorrect to take the word *sambhrānta* as a noun.

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[108] There are five types of Vedic texts: They are *Viddhi*, *Mantra*, *Nāmadheya*, *Niṣedha*, and *Arthavāda*. The *Arthavāda* is the statement which conveys praise for a given thing that is enjoined and censures the prohibited thing.

[109] The fifth act, 'grace' (*anugraha*), is instrumental in removing ignorance which, according to the commentator, is denied to those who follow only ritual practices whose only effect is to enforce the notion of duality. See verses 117 and 118.

यथा परमेश्वरः तत्तद्वेदसंहितादिशास्त्रेषु भ्रान्तिमुद्भाव्य भिन्दन्, ज्ञानानन्दं विवृणोति, तथा अस्माकमपि मायामुद्भावितां भित्त्वा ज्ञानानन्दमेव प्रकाशयतु इत्याह

The Lord, having first generated the wrong notion in regard to the understanding of Vedic *saṁhitās* and other *śāstras*, then, by destroying that ignorance, He reveals the knowledge of bliss. (Let Him,) in the same way, reveal the knowledge of bliss to us after first having veiled us with His *māyā*.

यस्याः प्राप्येत पर्यन्त-
विशेषः कैर्मनोरथैः ।
मायामेकनिमेषेण
मुष्णंस्तां पातु नः शिवः ।।७२।।

72. By which mental activity can the 'particularity at the end of *māyā*' be realized? Let that Śiva — capable of instantaneously removing (the veil of) *māyā* — protect us.

यस्याः चिदभेदाप्रथात्मनो मायायाः पर्यन्तस्य विशेषः परकाष्ठाचिदद्वयमयताप्राप्तिलक्षणः कैः ब्रह्मादिभिः प्रामतृभिः कैः मनोरथैः प्राप्येत, सर्वस्य मनोरथानामपि अविषयः, तां मायाम् एकनिमेषेण मुष्णन् -स्वरूपोन्मेषमात्रेणैव अपहरन्, शिवः-श्रेययःप्रदः, नः-अस्मान् पातु-मायासंस्कारगोचरात् रक्षतु; यथा अख्यातिः नाम्नापि नावतिष्ठते ।।७२।।

By means of which mental activity — 'the particularity of the end of *māyā*' (*paryantasya viśeṣaḥ māyāyāḥ*), whose nature is to manifest non-identity with Consciousness — do Brahmā and other knowing subjects realize that (particularity of the limit of *māya*), which is characterized by the attainment of supreme nondual Consciousness.

That supreme nondual Consciousness, manifested after *māyā* is destroyed, is not an 'object of knowledge' (*aviṣaya*) for 'all those desiring to attain it' (*manorathānām*). Lord Śiva, the giver of the ultimate good, removes that *māyā* instantaneously; that is, He takes it away by simply unfolding His own nature. Let that Lord Śiva, the giver of the supreme good, protect us from the manifestation of the impressions incurred while under the influence of *māyā*! Let Him protect us in such a way that ignorance doesn't remain (in us) even in name!

मायापर्यन्तविशेषो यादृक् भक्तिभाजामेव दर्शनयोग्यः-तत् प्रकटयति

The experience of that state that develops after the removal of *māyā* can only be realized by devotees.

वैराग्यस्य गतिं गुर्वीं
ज्ञानस्य परमां श्रियम् ।
नैःस्पृह्यस्य परां कोटिं
बिभ्रतां त्वां प्रभो प्रभुः ।।७३।।

73. O Lord, You are the condition of those who have attained the highest state of detachment, (of those) who have attained the glory of the supreme knowledge, (and of those) who have attained the perfection of desirelessness.

हे प्रभो परेश्वर, वैराग्यस्य-विषयवैतृष्ण्यस्य, गुर्वीं-काष्ठाप्राप्तां सदाशिवादिपदमपि तृणवत् मन्यमानां, गतिं-प्रतीतिं, तथा ज्ञानस्य तत्त्वावबोधस्य, परमां-वैष्णव-लाकुल-पाशुपताद्युक्तमितज्ञानहान्या विश्वोत्तीर्ण-विश्वमय-चिदानन्दसुन्दर-स्वतन्त्र-सततावभास्वर-परमाद्वयस्वात्मप्रथारूपां श्रियं-परां विभूतिं, तथा नैःस्पृह्यस्य-यथोक्तज्ञानलक्ष्मीप्राप्त्युपायान्वेषण-वैमुख्यस्य च, परां-धाराधिरूढां कोटिं सकलमुद्रामन्त्रध्यानाद्यपहस्तनरूपाम् । यदाह स्म कश्चित्

'अपरोक्षे भवत्तत्वे सर्वतः प्रकटे स्थिते ।
यैरुपायाः प्रतन्यन्ते नेनं त्वां न विदन्ति ते ।।'

इति । एवमीदृशीं निःस्मृत्वस्य परं कोटिंविश्रान्तिं ये बिभ्रति-वहन्ति, तेषां मायापारदृश्वानां, त्वं प्रभुः-निरर्गलाः ते तव दासाः, अतश्च ईदृशानामस्माकं त्वमुन्मेषमात्रेणैव मायां मुष्णासि इत्यर्थः ।।७३।।

O Lord Pareśvara, You are the Lord of those who have attained the 'highest state' (*gatiṁ gurvīm*) — which is attained by those who treat the experience of the 'state of Sadāśiva' and other knowing subjects 'like grass' — of detachment (*vairāgya*), which is freedom from the thirst for the objects of enjoyment.

Similarly, (You are the Lord of those that have attained the state of) the 'glory' (*śriyaṁ*) of the 'knowledge of reality', which is of the nature of the Consciousness of one's own nondual nature that shines externally as freedom and the beautiful Consciousness of bliss, both immanent and transcendent — this knowledge is 'supreme' (*parām*) because it is devoid of the limited knowledge of Vaiṣṇavas, Lākulas, Pāśupatas, etc.

(You are the Lord of those who have attained the state of) the 'highest' (*parām*), that is, the supreme perfection — which belongs to those who have experienced and (then) given up *mudrās*, *mantras*, meditation, and all the other 'means' (*upāyas*) — of desirelessness (*naiḥspṛhasya*); that is, (You are the Lord) of those who have 'turned away' (are detached) from searching (for) the means (*upāyas*) for the attainment of the aforesaid knowledge. As somebody said:

> Those who continuously expand the means (*upāyas*) necessary for Your realization, (they) indeed do not know You who is manifest everywhere, but cannot be directly perceived.

You are the Lord of those who have transcended *māyā* and who have taken repose (*viśrānti*) in that supreme level of desirelessness. These kinds of devotees are Your 'unreserved devotees'. The meaning is that You remove that *māyā* from us by merely revealing Your nature.

असामान्यश्च एषां त्वं प्रभुरित्याह

You are the extraordinary Lord of these kinds of people. Thus, the author continues:

ब्रह्मणोऽपि भवान्ब्रह्म
कस्य नेशस्त्वमीशितुः ।
जगत्कल्याणकल्याणं
कियत्त्वमिति वेत्ति कः ।।७४।।

74. Of which causal deity are You not the Lord? You are the Brahman to the Brahman of the Vedāntins. Who can know the extent of Your power, who is the welfare of all the worldly welfare?

जगतो-विश्वस्य मध्ये, यत् कल्याणम् - ईश-सदाशिव-शिवाः, तेषामपि कल्याणं-पूर्णचिदानन्दघनस्वात्मप्रथनेन अनुग्राहकं कियत् माहात्म्यम् इति एतत् को वेत्ति,-अपरिच्छेद्यमहिमा असि इत्यर्थः, यतो ब्रह्मणोपि-महाप्रकाशरूपस्य वेदान्तोपास्यस्य, भवान् ब्रह्मस्वातन्त्र्यशक्तिमयत्वेन उत्कृष्टोऽसि, विश्वानिर्माणशक्तिदानेन बृंहकश्च । यदुक्तं गीतासु

'मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ।।'

इति । तथा

'नपुंसकमिदं नाथ परं ब्रह्म फलेत् कियत् ।
तत्पौरुषनियोक्त्री चेन्न स्यात्त्वच्छक्तिसुन्दरी।।'

इति । तथा कस्य ब्रह्मादेः शिवान्तस्य ईशितुः त्वं न ईशः अपि तु सर्वस्यैव स्वामी ।।७४।।

Who can cognize the extent of His glory (*māhātmyam*) — which is the welfare (*kalyāṇam*) of all welfares: Īśa, Sadāśiva and Śiva; the benefactors of this world — instrumental in obliging the world through the manifestation of His innermost Self which is full of bliss and Consciousness alone? The purport is that Your glory is unlimited. You are the Brahman, superior even to the Brahman worshipped by the Vedāntins which is of the nature of the great Light, because You possess the 'power of freedom' (*svātantryaśakti*) and the 'power of action' (*kriyā śakti*) necessary to create this universe. As it is said in the *Bhagavadgītā* 14:3:

> I (whose nature is highest bliss) possess the great power of freedom (*svātantrya*), who is My womb, and in her I place the seed; from this the origin of all beings proceed, O Bhārata.[110]

Furthermore:

> O Lord, what could the highest Brahman of Vedāntins, being neuter, create; if the beautiful lady, His *śakti*, doesn't empower Him.[111]

You are not only the Lord of the causal deities beginning with Brahmā, etc. and ending with Śiva, You are the Lord of all.

अतश्च

Therefore:

किमन्यैर्बन्धुभिः किं च
सुहृद्भिः स्वामिभिस्तथा ।
सर्वस्थाने ममेश त्वं
य उद्धर्ता भवार्णवात् ।।७५।।

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[110] The translation of this verse of the *Bhagavadgītā* is based on the Abhinavagupta's commentary on the same text.

[111] For the Advaita Vedānta understanding of the highest reality, that is, Brahman and how it differs from the Śaiva view, see note 45.

75. What could be the use of relatives, friends, and other lords to me, as You are my Lord in every respect — the saviour from the ocean of worldly existence?

हे ईश-सर्वत्र प्रभवनशील, सर्वेषां-मित्रादिबन्धूनां, स्थाने-प्रसङ्गे, मम त्वं तदुपकर्तव्यं सर्वं करोषि, यतो दुरुत्तरभवार्णवोद्धरणं जगतोऽपि अशक्यं त्वं संपादयसि-अतः किमन्यैः बन्ध्वादिभिः ।।७५।।

Hey Lord, whose nature is manifestation of all, in place of friends and other relatives, You provide to me all necessary assistance. You give me that which is ordinarily impossible (to obtain) by saving me from the 'ocean of continuous birth and death' which is otherwise difficult to cross. Thus, what could be the purpose of other relatives, friends, etc.?

एवं गाढभक्तिभरोन्मिषितपरामृतचर्वणाघूर्णित आह

The author, intoxicated (*ghurṇi*)[112] because of constantly tasting the supreme nectar which is the result of the power of deep devotion, says:

जयन्ति मोहमायादि-
मलसंक्षालनक्षमाः ।
शैवयोगबलाकृष्टा
दिव्यपीयूषविप्रुषः ।।७६।।

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[112] Abhinavagupta describes the experience of 'dizziness', 'whirling' or intoxication (*ghūrṇi*) in relation to the practice of *uccāra*, literally moving upward or moving forward. This is an experience that the *yogin* attains after he experiences the state of sleep called *nidrā*. The state of *nidrā* is accompanied by a state of internal alertness which slowly begins to underlie all the other three states of consciousness. As this underlying awareness becomes more and more prominent, one begins to experience dizziness or whirl (*ghūrṇate*) because of the proximity to Consciousness. This culminates in Consciousness of the 'great pervasiveness' (*mahāvyāpti*). The consequence of this experience is that the firm conviction of non-self, that is, the conception of *śūnya*, *prāṇa*, *buddhi* or body as the Self is destroyed.

76. Victorious are the drops of heavenly nectar generated through the power of Śaiva yoga, capable of purifying all three impurities.

मोहः-आख्यातिः आणवं मलम्, माया-मायीयम्, आदिशब्दात् कार्मं च; एषां मलानां सम्यक् क्षालने -उत्पुंसने शक्ताः शैवयोगबलेन-माहेश्वरसमावेशप्रकर्षेण आकृष्टाः-मायोदरात् हठादेव आनीताः दिव्यपीयूषविप्रुषः-परमानन्दकणा अपि जयन्ति-सर्वोत्कर्षेण वर्तन्ते ।।७६।।

The word '*moha*' is the *āṇava mala*, which is contracted knowledge. The word '*māyā*' in this verse stands for the *māyīya mala*, while '*ādi*' refers to the *kārma mala*. "Victorious are the drops of heavenly nectar"; that is, the sparks of *paramānanda* — brought about by the power of Śaiva yoga that purifies the three *malas* [113] which is the excellence (created by) the 'union with Śiva' (*samāveśa*) — are capable of quickly taking one out of the womb of *māyā*.

एवमपि व्युत्थानावसरेषु सर्वदा समावेशायैव परमेश्वरो मे मती उद्योगिनीः कारयेत् इति आशंसन् आह

Let Parameśvara make my mind to strive to enter in union (*samāveśa*) with Śiva, after which, even in the state of ordinary everyday experience (*vyuthāna*), one is permanently united with Śiva.

गायत्र्या गीयते यस्य
धियां तेजः प्रचोदकम् ।
चोदयेदपि कच्चिन्नः
स धियः सत्पथे प्रभुः ।।७७।।

[113] The *malas* are three in number: *āṇava*, *mayīya*, and *kārma*. *Āṇava mala* limits the 'omniscience' (*jñātṛtva*) and 'omnipotence' (*kartṛtva*) of the fullness of Consciousness of Śiva to the limited *jñātṛtva* and *kartṛtva* belonging to the 'limited knowing subject' (*paśu*). *Mayīya mala* is responsible for the creation of the experience of difference between subject and object, and different subjects. *Kārma mala* is the limitation caused by action, which in turn generates 'impressions' (*saṁskāras*).

77. Would that Lord — the possessor of the praise-worthy Light invoked by *Gāyatrī* and inspirer of the minds of the all-knowing subjects — ever inspire our minds towards the right path?

कच्चित् इष्टप्रश्ने, यस्य-महेशितुः बोधादित्यस्य संबन्धि तेजो-वरेण्यं ज्योतिः, वाक्शक्तिरूपाया गायत्र्या-वेदमात्रा, धियां-सर्वप्रमातृमतीनां, चोदकं-तत्तत्कर्तव्याध्यवसाग्राहकं, गीयते-स्तूयते, स प्रभुः-सर्वत्र प्रभवनशीलः कच्चित्, अस्माकं व्युत्थानावसरेन्मग्नाः धियः-सर्वाः बुद्धिवत्तीः, समावेशात्मनि सत्पथे, परमेश्वरप्राप्त्युपाये, चोदयेत् - न्यक्कृतान्यव्यापारतया उद्यमं ग्राहयेत् । सत्पथे इत्यस्य च अयमाशयः- यदेवं गायत्र्यैव प्रतिपादितं भगवतो विश्वधीप्रचोदकत्वम् अहरहः पज्रिद्भः अवबुद्ध्यमानैरपि च मूर्खश्रोत्रियैः नावबुद्ध्यते इति तत्कर्तृकैव एषा तेषामसत्पथे चोदना इति ।।७७।।

The word 'whether' (*kaccit*) expresses a question about something desired. The pronoun 'whose' (*yasya*) refers to the great Lord Maheśvara whose (*tejas*) is praise-worthy Light (*vareṇyam jyotiḥ*). The *Gāyatrī mantra* [114] in the form of the 'power of speech' (*vāk śakti*) is the 'mother of the *Vedas*' (*vedamātrā*). The word *dhiyām* refers to the minds of all the knowing subjects. The word 'to impel' or 'to inspire' (*pracodakam*), in this context means 'decision or ascertainment of that what is to be done' (and that what is not to be done). The verb *gīyate* means 'to praise' or 'to invoke'. Would that Lord (Prabhu), whose nature is the source of the origin of all, 'inspire' (*codayet*) our minds — that are always submerged in worldly activities — to make an effort, by leaving aside all other activities, for the sake of attaining Parameśvara, which is the right path in the form of merging into Him (*samāveśa*).

Although this property of inspiring the minds of the whole universe belongs to the Lord, it is invoked by the *Gāyatrī mantra*. Yet those students of the *Vedas* who are aware of that *mantra* and are

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[114] *Gāyatrī* is a Vedic *mantra* composed in *gāyatrī* metre, consisting of 24 syllables.

reciting it daily remain ignorant of its real meaning. Therefore it is said that they are 'motivated to follow a wrong path' (*asatpathe*).

अथवा कृतं समावेशप्रार्थनया, स्वाभेदमय्यां पृथिव्यादिमूर्तावपि माम् एकाग्रधियं कुर्वाणयापि वा प्रार्थनया, त्वां हि मे प्रसन्नः समावेशादशासु मायाकालुष्योपशमननिर्मलीभूतस्य तत्सर्वं करिष्यसि-सर्वासु पृथिव्यादिमूर्तिषु सर्वमयमेव स्वरूपम् अविलम्बितमेव प्रकटयिष्यसि इत्येतदाह

It is not absolutely necessary to pray for this kind of *samāveśa*. Even prayer is instrumental in making my mind one-pointed in any of Your forms, i.e., earth, etc. which are not different from Consciousness (and will bring identity with You). "Be pleased with me" (*me prasannaḥ*), who has become purified by reducing the influence of *māyā*, so that everything will be accomplished in the state of absorption in You (*samāveśa*). This is to say that You will manifest, without any delay, Your omnipresent form in all concrete forms, such as earth, etc. The author continues:

अष्टमूर्ते किमेकस्या-
मपि मूर्तौ न नः स्थितिम् ।
शाश्वतीं कुरुषे यद्वा
तुष्टः सर्वं करिष्यसि ।।७८।।

78. O Śiva of eightfold form,[115] will You not permanently establish us in at least one of Your forms? Or when pleased, why not (permanently establish us) in all the eight forms?

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[115] The eightfold form of Śiva referred to here is: Earth, Water, Fire, Air, Ether, Moon, Sun and the Self (*ātman*).

पृथिव्यादियजमानान्ताभिः मूर्तिभिः भगवानेव स्थित इति द्वैतस्य नामापि नास्ति इति अष्टपूर्तिपदाशयः । करिष्यसि इति 'क्षिप्रवचने लृट्' ।।७८।।

The Lord exists in all concrete forms beginning with earth and ending with *yajamāna*, that is, the Self. Thus, there is no place for dualism, even in name; this is the implication of the compound word *aṣṭamūrte* used in the vocative. The expression "you will do" (*kariṣyasi*) should be understood in accordance with the rule of Pāṇini: "*kṣipravachane lṛṭ*",[116] which implies that the future tense can be used when the hope of something taking place quickly is expressed.

युक्ता च इयं संभावना, यतः

This expectation is justified because:

वस्तुतत्त्वं पदार्थानां
प्रायेणार्थक्रियाकरम् ।
भवतस्त्वीश नामापि
मोक्षपर्यन्तसिद्धिदम् ।।७९।।

79. Generally, the ultimate criteria for establishing a category is its causal efficacy, but, O Lord, even Your name grants *siddhis* — up to and including *mokṣa*.

हे ईश, सर्वेषां तत्त्वभुवनतदधिष्ठातृरूपाणां पदार्थानां, निजनिजोचिततत्तदर्थक्रियाक्षमं प्रायेण लोकस्थित्या वस्तुतत्त्वं-परमार्थः, भवतस्तु 'धूर्जटेः नामापि ध्यायताम्' इत्यत्र निर्णीतदृष्ट्या नामापि

[116] Pāṇini's rule 3:3:133 reads: when the word *kṣipra* (quickly) or its synonym is in a construction with a verb, the future affix *lṛṭ* is employed after the root, when hope is expressed in a conditional form.

मोक्षपर्यन्तां महासिद्धिं ददाति इति दण्डैरपूपा व्याख्याताः । प्रायेण इत्युक्तया लोस्थित्या एतदुक्तम्, -परमार्थदृष्ट्या हि विश्वस्य भगवन्मयतैव वस्तुतत्त्वम् इति ध्वनति ।।७९।।

O Lord, the ultimate purpose of all categories, such as *tattvas*, *bhuvanas* and their causal deities, according to the 'state of ordinary, worldly affairs' (*prayeṇa*), is their capability to produce their proper effects (of performing purposeful activity) befitting their own natures. According to the principle established in verse 19, meditation on the name of Dhūrjaṭi alone grants supreme perfection, including *mokṣa*. Therefore, the 'sweet meat' (*apūpa*) stands explained by the 'sticks' (*daṇḍa*) by which it is indicated. By the word *prayeṇa*, the state of the ordinary worldly affairs is expressed. On the other hand, from the perspective of the supreme Reality, the identity of the universe with the Lord is suggested.

को वा न लोकोत्तरस्तव महिमा इत्याह

Is there any glory belonging to You which is not extraordinary? The author continues:

मुहुर्मुहुर्जगच्चित्र-
स्यान्यान्यां स्थितिमूहितुम् ।
शक्तिर्या ते तया नाथ
को मनस्वी न विस्मितः ।।८०।।

80. O Lord, which intelligent person is not astonished by Your *śakti*, capable of comprehending ever-new conditions of the variegated universe, at every moment?

हे नाथ, गच्छति तां तां स्थावरादिदेवयोन्यन्तां तत्तद्ब्रह्मादिरूपतां च इति जगत् -जीववर्गः, तदेव चित्रं तस्य निःसंख्यस्य, प्रतिक्षणम् अन्याम् अन्याम् अनन्तशाखां, स्थितिं-संवित्सन्ततिवैचित्रीम्, ऊहितुं-तर्कयितुं

निश्चेतुं, या ते-तव सर्वज्ञस्य न तु अन्यस्य कस्यचित्, शक्तिः-सामर्थ्यं, तया त्वदैकात्म्यभावनामयेन प्रशस्तेन मनसा युक्तो मनस्वी, को वा न विस्मितः, सर्व एव विस्मयमहामुद्रोट्टङ्कितरोमाञ्चादिसात्त्विकधर्माभिव्यक्तान्तःप्रस्फुरत्पर-मानन्दमय एव इति ॥८०॥

Hey Lord, the world (*jagat*), i.e., the collection of all living beings (*jīvavarga*), is that which 'goes' (*gacchati*); that is, expands into the great variety of living forms beginning with immovable objects and ending with gods, such as Brahmā, etc. The world is said to be 'variegated' (*citram*) because of the innumerable beings and objects existing in it.

None else but You — the omniscient One — possesses that *śakti* capable of 'conceiving' (*ūhitum*) the variety of the continuous flow of Consciousness in different forms and at every moment.[117] Which thoughtful person, always engaged in meditation on identity with You, is not 'astonished' (amazed) by that power? People who possess this kind of mind are full of the supreme bliss (*paramānanda*) which shines internally, manifesting *sāttvika* qualities, such as horripilation, etc., marked by *mahāmudrā*[118] in the form of astonishment.

किं च

Furthermore:

दुष्करं सुकरीकर्तुं
दुःखं सुखयितुं तथा ।
एकवीरा स्मृतिर्यस्य
तं स्मरामः स्मरद्विषम् ॥८१॥

[117] The process of creation, as unfoldment of *parā vāk* through levels of speech or various principles (*tattvas*), is a continuous and ongoing process.

[118] *Mudrās* are postures of the body or hands. They are also mystical attitudes that are the spontaneous expression of *yogins'* state of consciousness.

81. We recall that enemy of Kāmadeva, whose remembrance possesses unobstructed *śakti* capable of transforming the difficult to do into the easily attainable, and suffering into supreme bliss.

स्मरद्विषाम् - असामान्योल्लेखकारिणं, तं स्मरामः-स्वाभेदेन विमृशामः, यस्य संबन्धिनी स्मृतिरपि भगवतः अन्ये कर्तुमशक्यत्वात् दुष्करं-रुद्रशक्तिसमावेशं सुकरीकर्तुं-हेलामात्रेण संपादयितुं, तथा दुःखं-संकलदुःखानिधानं मायाव्यामोहं सुखयितुं-परमानन्द-मयीकर्तुम्, एकवीरा-अनन्यापेक्षसामर्थ्यमयी अप्रतिहता ।।८१।।

"We remember Him" (*taṁ smarāmaḥ*); that is, we reflect on our identity with the 'foe of Cupid' (*smaradviṣam*), who is instrumental in the extraordinary manifestation. Recollection of that Lord alone makes things which are difficult for others to accomplish, because of (their) being under the control of *rudraśakti*,[119] look like play. Similarly, suffering; that is, the abode of all the misery caused by *māyā*, (can be transformed) into something that is done with supreme pleasure. The word *ekavīrā*, which is here in the feminine gender, qualifying *smṛti*, is the unobstructed (*śakti* or power of the Lord), whose capacity is not dependent on anything outside of herself.

यतश्च एवं विधानुत्तरसामर्थ्यो भगवान्, अत एव आह

Because Parameśvara possesses this kind of unsurpassed potentiality, the author writes:

जयन्ति गीतो यासां
स गेयः परमेश्वरः ।
यन्नाम्नापि महात्मानः
कीर्यन्ते पुलकाङ्कुरैः ।। ८२।।

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[119] *Rudra śakti* is the power that causes obstacles and leads the aspirant to stray from the path of yoga.

82. Even songs in which the Lord is praised excel everything, and great souls have their hairs standing on their ends merely upon hearing His name.

महान् - शक्तिपातवशोन्मिषत्समावेशवशात् विकस्वरीकृत आत्मा येषा ते, प्रोक्तनीत्या यदीयेन नाम्नापि व्युत्थानावस्थायां श्रुतिपथगतेन पुलकाङ्कुरैः कीर्यन्ते-पुनरपि समावेश्यन्ते, तदीयम् अन्यत् आस्तां तावत्, तत्परामर्शपराः गीतयाऽपि-स्तुतिसूक्तयोऽपि जयन्ति सर्वोत्कर्षेण वर्तन्ते ॥८२॥

This is the derivation of the compound *mahātmanaḥ*: "those whose selves (*ātman*)[120] have been purified on account of absorption in the Lord (*samāveśa*), which has blossomed because of *śaktipāta*".[121] On the occasion of hearing His name, His devotees, even in the state of *vyuthāna* become horripilated and again become absorbed in Him (*samāveśa*). What to say of other powers belonging to the Lord (having kept aside other powers of the Lord)? Even songs, which are full of the reflection of the awareness of that Lord, supersede everything by their excellence.

न तव उपमानं किमपि अस्तीति अनन्वयालंकारेण आह

Furthermore the author, using figurative speech called *ananvayālaṅkāra*, states that there is none with whom this Lord can be compared.

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[120] Here the word *ātman* refers to the internal sense organs (*antaḥkaranas*).

[121] *Śaktipāta* or the 'descent of *śakti*' is responsible for the elevation of 'bonded souls' (*paśu*). Abhinavagupta first divides *śaktipāta* into three groups and further divides each group into other three divisions based on the intensity of the descent of *śakti*. For the understanding of the nature of grace, see verses 177 and 118 of this text and the section of the Introduction titled: 'The nature of the descent of grace (*śaktipāta*)'. See also the 13th chapter of *Tantrāloka* and the 11th chapter of *Tantrasāra*.

भवानिव भवानेव
भवेद्यदि परं भव ।
स्वशक्तिव्यूहसंव्यूढ-
त्रैलोक्यारम्भासंहृतिः ।।८३।।

83. O Bhava, You carry out the creation and dissolution of the three worlds by various configurations of Your *śakti* — as Your excellence is such, only You can be equal to Yourself.

भव इति प्राग्वत्, स्वासाम् इच्छादिशक्तीनां व्यूहेन-विचित्रगुणप्रधानभावप्रकाशनेन संव्यूढे-निर्वाहिते प्रोक्तरूपस्य त्रैलोक्यस्य आरम्भसंहृती येन, स त्वमेव यदि परं-केवलम् असाधारणम् इत्यर्थः ।।८३।।

The meaning of the word Bhava is as explained above. You are the Lord by whom the creation and destruction of the three worlds is 'successfully carried out' (*saṁvyūḍha*) through the manifestation of the variety of relationships of the three *śaktis*, such as varying arrangements of dominance and subordination with respect to one another. When You alone are that supreme and extraordinary One, (then all of that can be carried out only by You).

अतश्च

Therefore:

मन्त्रोऽसि मन्त्रणीयोऽसि
मन्त्री त्वत्तः कुतोऽपरः ।
स मह्यं देहि तं मन्त्रं
त्वन्मन्त्रः स्यां यथा प्रभो ।।८४।।

84. (As) You are the *mantra*, the deity, and the meditator — how can there be anyone apart from You? O Lord, give me this type of *mantra* (in which all three are unified) so that I may attain identity with You.

हे प्रभो, यः कश्चित् चतुष्कलनवात्मादिः मननत्राणधर्मा पूर्णाहंविमर्शपरमार्थो मन्त्रः स त्वमेव, तन्मन्त्र्यश्च महाप्रकाशात्मा त्वमेव, अस्य मन्त्रस्य मन्त्र्यस्य च मन्त्रयिता-परामर्शकः त्वमेव, अन्यस्य कस्यचिदपि चिदतिरिक्तस्याभावात्, अतश्च स त्वम् ईदृशः तं मन्त्रं मन्त्रमन्त्र्यमन्त्रयितृरूपं मह्यं देहि-प्रयच्छ, येन त्वमेव प्रोक्तत्रैविध्यात्मा मन्त्रो यस्य तथा स्यां-विगलितमन्त्रमन्त्र्यमन्त्रयितृविभागः त्वदेकमय एव भवेयम् । उक्तं च श्रीकण्ठसंहितायाम्

'पृथङ्मन्त्रः पृथङ्मन्त्री न सिद्ध्यति कदाचन ।
ज्ञानमूलमिदं सर्वमज्ञात्वा नैव सिद्ध्यति ।।'

इति ।। ८४।।

O Lord, that *mantra* — which in reality is the 'reflective awareness of the fullness of I-consciousness' (*purṇāhaṁ vimarśa*), whose property is 'mental activity' (*manana*) and 'protection' (*trāṇa*), and which is fourfold or ninefold, etc. — is You alone. The deity in that *mantra*, which is of the nature of the great Light, is You alone. Thus, You — and none else — are the meditator; that is, the One who reflects on the nature of the *mantra*, the deity in the *mantra*, and the *mantra* itself, because there is nothing different from Consciousness. Give me that type of *mantra* in which the *mantra*, its deity, and the meditator are one, so that I may become one with You, in whom this threefold difference, i.e., *mantra*, content of *mantra*, and meditator,[122] has completely dissolved. As it is said in the *Śrīkaṇṭhasaṁhitā*:

[122] This is to say that the *mantra* cannot be separated from the *yogin* who repeats it, because the *yogin* is a knower who is ultimately identical with the supreme knower and the *mantra* is Consciousness which, in this system, is identical with the word/thought. See note 56.

As long as *mantra* and meditator remain separate, the meditation can never bear any fruit. One has to know that all of this is rooted in Consciousness; otherwise one can never attain perfection.

यतश्च इदं जातम् इत्याह

And because this has already taken place, the author says:

भारूपः सत्यसंकल्प-
स्त्वामात्मा यस्य सोऽप्यहम् ।
संसारीति किमीशैष
स्वप्नः सोऽपि कुतस्त्वयि ।।८५।।

85. O Lord, I am the one whose Self — in the nature of Light and reflective consciousness — You are. (Thus,) is the fact that I transmigrate a mere dream? Moreover, how is it that it is possible in You?

यस्य-मम, भारूपः-प्रकाशघनः, सत्यसंकल्पः-तात्त्विकपूर्णाहंविमर्शमयः आत्मा-तत्त्वं **सोऽपि** अहम् ईदृक्स्फाररूपः, संसारी-संसारावस्थावस्थितिः किम् अहं नैव ईदृक् अपि तु त्वमेव अयमहं स्फुटमेव स्फुरामि । यत्तु व्युत्थानदशायां समाधिरससंस्कारप्लुतायां किंचन्मात्र-देहादिप्राधान्ये मनाक् संसारित्वमिव स्फुरति स किं स्वप्नः, स्फुटस्य देहादिप्रमातृत्वस्य अभावे किंचिदेव च आभासेन स्वप्नः संभाव्यते, स च त्वयि चिदेकरूपे न युक्तः, यतः त्वमेव तुर्यतुर्यातीतस्फारमयो मम आत्मा, तत् कस्य स्वप्नो भासतां, तद्वासनाश्रयस्य कस्यापि अभावात्, तत् सर्वथा संसारित्वस्य भ्रान्त्यापि स्फुरणं नास्ति,-इति सदैव शिव एवाहम् ।।८५।

You are my Self, which is pure Light (*bhārāpa*) and 'reflective consciousness of the supreme I-Consciousness' (*satyasaṁkalpa*); therefore, don't I, who shines as such, have the same realization (even) while existing in the state of transmigration (*saṁsārī*), as I clearly shine as identical with You. Is 'that', (what is experienced) in the state of *vyuthāna*, which is flooded by the pleasing impressions of *samādhi* and shines as the universe, merely a dream because of the slight predominance of the body, etc.? It is possible to conceive that a dream can take place in some sort of a way when there is a lack of subjectivity, body, etc.; however, it is not proper to talk about sleep in regard to You, who is One and undivided Consciousness. This is because of the fact that You are my own Self, who shines in the states of *turya* and *turyātīta*.[123] Thus, who can experience the 'state of sleep' (dream)? The answer is: nobody, because there is an absence of the 'basis' (person) in which that dream could appear. There is not, in any form, the appearance of that *saṁsāra* even as an error. Therefore, I am always and forever Śiva.

यतश्च त्वमेव अहं सर्वथा स्फुरन् स्थितः, न तु अहं नाम कश्चिदन्यः किंचित् करोमि भुञ्जे वा,तेन इत्थं मिताहंभावप्रशमनेन सर्वकर्मतत्फलसंन्यासिनां यत् त्वन्मयमेव ऐश्वर्यं तदेव एकं श्लाघ्यम् इति सामान्योक्त्या आह

Because You alone shine everywhere as *aham*, I am certainly not different from You; that is, my act of doing and experiencing is not something distinct from You. That 'sovereignty' (*aiśvarya*) alone is desirable — which is identity with You — and is attained by those who have abandoned the acts and their fruits by purifying their limited sense of I-ness (*ahaṁbhava*). Thus, the author continues with similar statements (along the same lines):

तदभङ्गि तदग्राम्यं
तदेकमुपपत्तिमत् ।

[123] See notes 3, 76 and 105.

त्वयि कर्मफलन्यास-
कृतामैश्वर्यमीश यत् ।।८६।।

86. The glory or power (*aiśvarya*) of those, O Lord, who have dedicated to You (their) actions and their fruits is imperishable excellence and the only Truth.

अभङ्गि-अनश्वरम् अविभागं च, ग्रामो-रुद्रक्षेत्रज्ञादिसमूहः तत्र भवं ग्राम्यम् -उत्कर्षापकर्षवत्त्वात् अश्लाघ्यम् तत् यत्र न तत् आग्राम्यं-सर्वोत्कृष्टम्, अत एव उपपत्तिमत् -अनन्यमुखप्रेक्षित्वात् सत्यार्थम् ।।८६।।

The word *abhaṅgi* means 'imperishable' or 'undivided'; the word *grāma* refers to the groups of Rudras and other knowing subjects, while the word *grāmya* refers to the entities included in this group. The 'power' (*aiśvarya*) belonging to these entities is not desirable because it is the subject of increase and decrease, i.e., it is changeable. On the other hand, that sovereignty (*aiśvarya*) in which there is no absence of desirability is referred to as *agrāmya* because it excels everything by its excellence. Therefore, it is purposeful or truthful because it is not dependent on anything outside of itself to accomplish its purpose.

एवमीदृशवस्तुतत्त्वपरामर्शोच्छलितः स्वात्मानमेव श्लाघमान आह

Thus overwhelmed with this type of insight into the nature of reality, the author continues by praising his own Self:

क्षमः कां नापदं हन्तुं
कां दातुं संपदं न वा ।
योऽसौ स दायितोऽस्माकं
देवदेवो वृषध्वजः ।।८७।।

87. He is the God of Gods, whose banner is the bull and is extremely dear to us. What kind of difficulty is He not capable of removing and what kind of welfare is He incapable of bestowing?

'वृषो धर्मः स देवस्य गुणो वै दृक्क्रियात्मकः ।
धत्ते स चिदचिद्यस्माद्धर्मस्तेनोच्यते बुधैः ।।'

इति श्रीमयोक्तनीत्या वृषो-धर्मो ज्ञानक्रियासामरस्यात्मा ध्वजो-लक्षणं यस्य सः, अस्माकं दयितो-वल्लभः, कीदृक् इत्याह योऽसौ कां न आपदम् अपि तु सर्वां हन्तुं, कां वा संपदम् अपि तु सर्वां दातुं क्षमः ।।८७।।

> The bull is the quality (*dharma*) of that God, which is of the nature of the power of knowledge and action. That God bears both conscious and unconscious (beings) and therefore is called *dharma* by the wise.

According to this principle, expressed in the *Śrīmaya*, the bull is *dharma*, which is the fusion of *jñāna* and *kriyā śaktis*, and the banner is the symbol belonging to that God. Therefore, the compound *vṛṣabhadhvajaḥ* refers to the God who has a bull, i.e., *jñāna* and *kriyā śaktis*, as His banner; that is, the symbol of His essential nature. Thus, the Lord is 'exceptionally dear to us' (*dayitaḥ*). What is the nature of that Lord? The author here poses and answers two questions: what kind of trouble can He not remove? What kind of well-being is He not capable of giving? The answers are that He is capable of removing any kind of difficulty and that He is capable of giving every manner of well-being.

अतश्च ईदृशस्य सर्वशक्तेः तव संबन्धिनी भक्तिरेव यथाभीष्टहेतुरित्याह

In the following verse, the author will say that devotion to an all-powerful Lord of this kind is instrumental in attaining all desired things.

मायामयमलान्धस्य
दिव्यस्य ज्ञानचक्षुषः ।
निर्मलीकरणे नाथ
त्वद्भक्तिः परमाञ्जनम् ।।८८।।

88. O Lord, Your *bhakti* is the ultimate magic ointment for the purification of the divine vision, (which is) hidden by the darkness of the impurity of the disease of *māyā*.

माया एव-आमयो-व्याधिः, तत्कृतं मलम् -आवरणं, तेन अन्धस्य-आवृतप्रकाशस्य, दिव्यस्य-लोकोत्तरस्य, ज्ञानचक्षुषः-पूर्णप्रथानयनस्य, त्वद्भक्तिरेव परमम् अञ्जनं, निर्मलीकरणे-स्वरूपोन्मीलनविषये ।।८८।।

Māyā indeed is a disease (*āmaya*) which creates impurity, i.e., the veil (*āvaraṇa*), by means of which (through which) the 'darkness of ignorance' came into existence, which hides the 'extraordinary celestial' (*divyam*) 'eye of knowledge' (divine vision) (*jñānacakṣuṣaḥ*), which is the 'eye of perfect I-Consciousness' (*pūrṇāhantā*). O, Lord, Your devotion is the ultimate ointment for the eye (*añjanam*) for the opening up of one's own nature.

अतश्च

Furthermore

निर्भयं यद्यदानन्द-
मयमेकं यदव्ययम् ।
पदं देह्येहि मे देव
तूर्णं तत्किं प्रतीक्षसे ।।८९।

89. O God, reveal Yourself to me! What are you waiting for? Give me that imperishable abode — full of bliss — devoid of the fear of transmigration.

हे देव, एहि-स्वरूपगोपानां निमज्ज्य संमुखीभव, ततश्च यत् आनन्दमयम् अद्वितीयम् अविनाशि निर्भयं-यस्मिन् सति संसारभयं नास्ति, यद्विषयं च अपसरणाशंकाभयमपि न भवति, ईदृशं यत् पदं-विश्रान्तिधाम, तत् मह्यं तुर्णं देहि-शीघ्रं मां स्वात्मनि आवेशय, किं प्रतीक्षसे -क्षणमात्रमपि मा विलम्बं कृथाः-इति गाढमुत्कण्ठितस्य प्रणयनिर्भरोक्तिः ॥८९॥

O God, 'come' (*ehi*); that is, become manifest before me by ceasing to hide Your essential nature. Furthermore, give me that state which is full of bliss, oneness, indestructible, and free from fear; that is, in which there is no fear of transmigration (*saṁsāra*), and about which there is no fear in the form of the doubt that this state will ever disappear. (Give me) 'without delay' (*tūrṇam*) this kind of state, which is the 'abode of repose' (*viśrāntidhāmam*); that is, allow me to quickly enter into Your own Self. What are you waiting for (*pratīkṣase*); i.e., don't delay this even for moment! This is the statement of the author, full of humility and possessed of earnest desire.

पुनरपि भक्तिभरोच्छलित आह

Again, swelling with the intense feeling of devotion, the author continues.

अहो निसर्गगम्भीरो
घोरः संसारसागरः ।
अहो तत्तरणोपायः
परः कोऽपि महेश्वरः ॥९०॥

90. Ah, how horrific is the ocean of worldly existence and how naturally profound. Ah, but (at the same time) there is this indescribable Maheśvara — the means for crossing (this ocean of worldly existence).

ब्रह्मादिभरपि दुस्तरत्वात् निसर्गगम्भीरः, घारो-दुःखमयः, अत एव सागर इव । कोऽपि इति भक्तिशालिभिरेव लभ्यः चिदेकपरमार्थो निरुपमः पर उपाय इति अनायासमेव झगिति परपारप्रापकः । द्वौ अहोशब्दौ अत्याश्चर्यं ध्वनतः ।।९०।।

The worldly existence (*saṁsāra*) is compared to the ocean because it is deep by nature (*nisarga*) and frightening (*ghora*), that is, full of suffering because even Brahmā and other gods find it difficult to cross. However, that indescribable (*ko 'pi*) Lord — who is the supreme Reality, singularity of Consciousness, and incomparable means (*upāya*) — is accessible only to devotees. This *upāya* effortlessly and quickly leads a devotee to the other shore of *saṁsāra*. The usage of the particle *api* twice in the verse expresses the feeling of extreme astonishment.

आकारपरिग्रहेऽपि असामान्यातिशयत्त्वं भगवतः स्तोतुमाह

The author continues to praise the extraordinary excellence of the Lord, who remains unchanged even when He assumes physical form.

नमः कृताकृतान्तान्त
तुभ्यं मदनमर्दिने ।
मस्तकन्यस्तगंगाय
यथायुक्तार्थकारिणे ।।९१।।

91. Salutations to You, who has brought an end to death, who has destroyed Kāmadeva, who has placed the Gaṅgā on His forehead, and who always does what is right.

विश्वोपद्रवकरणदुर्मदयोः कालकामयोः निग्रह एव उचितः, देवीकारस्पर्शनोदितस्वनयन-जानन्दास्रुस्रुतिमयत्वात् पावनत्वेन जगदुपकारिण्या गंगाया निजे शिरसि धारणानुग्रह एव उचित इति यथायुक्तार्थकारित्वम् ।।९१।।

It was proper to restrain or control desire (*kāma*) and time (*kāla*) because of their being excessively drunk and because of (their) being the causes of all types of trouble in the world. Furthermore, it is proper that Lord Śiva obliges Gaṅgā by holding her on his head. Gaṅgā is the benefactor of the world because of her purity, as she is (formed by) the streams of tears of ecstasy born from Śiva's own eyes, which have arisen because of the touch of the hand of Goddess Pārvatī.

यत एवमाकृतिमत्त्वेपि त्वमेव विश्वातिशायी, ततो विश्वातिशयिफलाभिलाषुकाणां त्वमेव शरणम् इत्याह

Because You excel the universe even when taking on an embodied form, therefore You are the only shelter for those desiring the fruit that excels the universe.

ऐश्वर्यज्ञानवैराग्य-
धर्मेभ्योऽप्युपरि स्थितम् ।
नाथ प्रार्थयमानानां
त्वदृते का परा गतिः ।।९२।।

92. O Lord, to those desiring to attain the state beyond *aiśvarya*, *jñāna*, *dharma,* and *vairāgya* — which supreme abode, other than You, could be shelter.

ऐश्वर्यम्- ईशितव्यवस्तुसत्तया स्फीतत्वं, ज्ञानं-हेयोपादेयवस्त्वध्यवसायः, वैराग्यं-विषयवैतृष्ण्यं, धर्मः-सत्त्वगुणोत्कर्षकृतव्यापारदत्तः संस्कारः, तेभ्यो

ब्रह्मादिष्वपि कृतपदेभ्यः, उपरि-शुद्धचिदात्मनि, अवस्थितिं प्रार्थयमानानां, त्वमेव गतिः-शरणं, नान्यः अन्येषाम् ऐश्वर्यादिचतुष्टयावृतत्वात् ।।९२।।

Aiśvarya is the opulence on account of making desired objects to come into existence. Knowledge (*jñānam*) is ascertainment or discrimination between the objects that are to be avoided and those that are to be accepted. *Vairāgya* is the lack of thirst for worldly objects. *Dharma* is the impression granted by the acts which are performed when *sattva guṇa* predominates. These four qualities [124] can grant such attainments as the position of Brahmā, etc. On the other hand, for those who 'desire' (lit. 'pray for') the attainment of a position in pure Consciousness, which is 'beyond' (*upari*) (Brahmā, etc.), You are the only shelter; others remain preoccupied by these four qualities, etc.

तवैव च अनुत्तरम् ईदृक् ऐश्वर्यं, यस्मात्

You possess this kind of sovereignty (*aiśvarya*) because:

त्वय्यनिच्छति कः शंभो
शक्तः कुब्जयितुं तृणम् ।
त्वदिच्छानुगृहीतस्तु
वहेद्ब्रह्मीं धुरं न कः ।।९३।।

93. If (it is) not desired by You, O Śambhu — who is capable of even bending a straw? On the other hand, if blessed by Your wish, who is not capable of assuming the role of Brahmā and other gods?

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[124] According to Sāṁkhya Philosophy (*kārikā* 23) *aiśvarya*, *jñāna*, *dharma* and *vairāgya* are the properties or modalities of the intellect (*buddhi*) when dominated by *sattva guṇa*. The commentator points out here that they are of transient nature, just as the position of different gods, and therefore unable to render help in attaining pure consciousness. On the other hand, there is nothing in this universe that can restrain the unobstructed will of Lord Śiva, which is His sovereignty (*aiśvarya*).

आस्तां सृष्ट्यादिक्रिया, तृणमपि कुब्जीकर्तुं त्वदिच्छां विना न कोऽपि ब्रह्मविष्ण्वादिः शक्तः, त्वच्छक्त्यनुग्रहात्तु ब्रह्मविष्ण्वादिपदं न को वहेत्, कीटोऽपि यात् वोढुं शक्तः । तदुक्तं श्रीस्वच्छन्दे

'ब्राह्मी शक्तिः परस्यैव यत्रेच्छा तत्र पातयेत् ।'

इति ।।९३।।

Setting aside the acts of creation, etc., Brahmā, Viṣṇu, and other gods are not able to bend even grass if You don't wish it. Furthermore, without the grace of Your *śakti*, none is capable of assuming the role of Brahmā, Viṣṇu, and other gods. (On the other hand, if that is Your wish,) even an insect could be capable of assuming such a position; as it is said in *Svacchanda Tantra*:

> This *śakti* called Brāhmī is certainly the highest. She can place one (arrange everything) exactly according to her desire.

अतश्च

Therefore:

हरप्रणतिमाणिक्य-
मुकुटोत्कटमस्तकाः ।
नमेयुः कं परं कं वा
नमयेयुर्न धीधनाः ।।९४।।

94. To which superior being should those rich in knowledge — whose heads are raised high because of the crown studded with jewels on account of the glory of devotion to Hara — bow? Therefore, don't they make Brahmā, etc. bow down to them?

हरस्य- महेशितुः प्रणतिरेव माणिक्यमुकुटम् - ऐश्वर्यव्यञ्जकं रत्नमयं मुकुटं तेन उत्कटमस्तकाः-उन्नतशिरस्काः, ये धीधनाः-तत्त्वावबोधद्रविणाः, ते कं ब्रह्मविष्णुरुद्रादिकं प्रणमन्ति नं कंचित्, अत्यल्पा च इयम् उक्तिः, कं वा ब्रह्मादिकं न नमयेयुः-सर्वमेव स्वप्रणतं संपादयेयुः ।।९४।

To which god, Brahmā, Viṣṇu, Rudra, etc., do those 'rich in knowledge' (*dhīdhanāḥ*) — whose heads are raised high (*utkaṭa-mastakāḥ*) because of the crown studded with jewels instrumental in manifesting that *aiśvarya* in the form of salutations to Hara, i.e., the great Lord — offer their salutations? The answer is: to none. It is an understatement to say that those rich in knowledge don't offer their salutations to them, but they (Brahmā, etc.) are made to offer their salutations to them.

यत्प्रणामस्य चायं महिमा, तदावेशमेव आशंसन् आह

If offering salutations to Him possesses so much glory, then what could be expected if one merges into that Lord? Thus, the author continues:

सर्वविभ्रमनिर्मोक -
निष्कम्पममृतह्रदम् ।
भवज्ज्ञानाम्बुधेर्मध्य-
मध्यासीयापि धूर्जटेः ।।९५।।

95. O Dhūrjaṭi, when am I to attain the ocean of immortality; that is, Your *svātantryaśakti* which is steadfast on account of dropping ignorance in its totality, and which is the essence of the great ocean of Consciousness?

हे धूर्जटे-महादेव, भवज्ज्ञानाम्बुधेः-त्वत्प्रकाशसमुद्रस्य, मध्यं-सारभूतम्, अमृतह्रदम् -आनन्दमयस्वातन्त्र्यशक्त्यात्मकरूपम् अध्यासीय-

कदा तन्मयीभावम् इयाम्, कीदृशम् अमृत-ह्रदं? सर्वेषां विभ्रमाणाम् - अज्ञानानां निर्मोकेन-त्यागेन यत् निष्कम्पं-प्ररूढतया लब्धं, प्रकाशा-त्मनश्च भगवतो विमर्शमयं स्वातन्त्र्यमेव हृदयभूतम् । यदाह स्म श्रीप्रत्यभिज्ञाकारः

'चितिः प्रत्यवमर्शात्मा परावाक् स्वरसोदिता ।
स्वातन्त्र्यमेतन्मुख्यं तदैश्वर्यं परमात्मनः ।।'

इति ।।९५।।

O, Dhūrjaṭi; that is, Maheśvara. The compound word *bhava-jñānāmbudhe* means 'to the ocean of Your Light'. The word *madhyam* means the 'essence' or the 'heart'. The compound 'ocean of im-mortality' (*amṛtahradam*) stands for *svātantrya śakti*, which is of the nature of bliss. The word *adhyāsīya* (lit. seated in) means 'when will I attain the state of identity with You'. What is the nature of that ocean of immortality, i.e. *svātantrya śakti*? *Svātantrya śakti*, the reflective consciousness (*vimarśa*) of the Light of Consciousness is the heart of Śiva that has attained steadfastness (*niṣkampam*) by 'giving up' (*nirmokena*) all ignorance (*sarvavibhrama*). As it is said by the glorious author of *ĪPK* 1:5:13 :

> Consciousness has as its essential nature reflective awareness (*pratyavamarśa*); it is the supreme Word (*parā vāk*) that arises freely. It is freedom in the absolute sense, the sovereignty (*aiśvarya*) of the supreme Self.
> (Tr. by Torella)

चित्रसंकल्पादिगतं त्वदाकृतिमात्रमपि भक्तानां कां संपदं न प्रसूते इत्याह

What wealth is not attained by devotees when even in physical form You abide (in the minds of devotees) as the variety of mental images. The author continues:

चित्रं यच्चित्रदृष्टोऽपि
मनोरथगतोऽपि व ।

परमार्थफलं नाथ
परिपूर्णं प्रयच्छसि ।।९६।।

96. It is indeed strange, O Lord, that either by simply entering the mind or even by merely being perceived in a picture You grant perfectly full and supreme fruit.

न कश्चिदपि तावत् चित्रसंकल्पाद्युल्लिखितेन अतात्त्विकेन रूपेण अर्थक्रियां करोति, परमेश्वरः पुनः सर्वसंनिधिः केन नाम न रूपेण भक्तानां परमानन्दविकासं पूर्णं सूते, एवम् इह चित्रसंकल्पस्थं 'नमस्तेभ्योऽपि ये सोम' इति श्लोके स्वप्नगतम् 'उपसंहृतकामाय' इत्यादिना बाह्यनिष्ठं 'किं नासि यत्प्रभो' इत्यादिप्रदेशेषु विश्वमयम् 'भिन्नेष्वपि न भिन्नं यत्' इत्याद्युक्तिषु चिदानन्दघनं भगवत्स्वरूपम् अस्य काष्ठाप्राप्तभक्तेः भगवदेकमयस्य सर्वेणैव रूपेण परफलप्रदमेव ।।९६।।

Nobody is capable of performing meaningful activity (*arthakriyā*) by means of His unreal form by drawing it as a mental picture (in the minds of devotees). On the other hand, by which form O Parameśvara, who is in proximity to all, do You not 'generate' in devotees the fullness of *paramānanda*?

Parameśvara exists in the minds of His devotees in different forms; as for example in verse 13, He is said to be present in dreams; according to verse 51, He is established in the external world; He is of the nature of the universe (*viśvamaya*), as stated in verse 21, and according to verse 6, the Lord's essential nature is condensed Consciousness and bliss. When devotion reaches its ultimate point, then it grants the supreme fruit because all of these different forms are identical with the Lord.

तदित्थम्

Thus:

को गुणैरधिकस्त्वत्तः
त्वत्तः को निर्गुणोऽधिकः ।
इति नाथ नुमः किं त्वां
किं निन्दामो न मन्महे ।।९७।।

97. Who possesses more qualities (*guṇas*) than You, and who is more free from the influence of *guṇas*? Thus, O Lord, we do not knọw if we praise or blame You by these two statements.

त्वत्तो गुणैः-सर्वज्ञत्वादिभिः, कोऽधिको-न कश्चित् 'भवानिव भवानेव भवेद्यदि' इत्याद्युक्त्या समोऽपि तव नास्ति इति उक्तम् तत्कथम् अधिकः स्यात् । त्वत्तश्च कोऽन्यो निर्गुणः अधिकः-सत्त्वादिगुणसंस्कारेण अस्पृष्टो न कश्चिदन्य इत्यर्थः । इति अनेन उक्तिद्वयेन किं त्वयि निन्दा पर्यवसिता, किं वा स्तुतिरिति तत्त्वं न विद्मः, अनधिकगुणेषु सत्त्वादिगुणयुक्तेष्वपि या निन्दा सा त्वन्मयत्वात् विश्वस्य किं त्वय्येव पर्यवसिता, आहोस्वित् गुणाधिक्यनिर्गुणत्वाभ्यां स्तुति त्वयि विश्वात्मानि परिनिष्ठिता इति महाद्वयमयं त्वाम् उक्तिद्वयं च इदं पर्यालोचयन्तः सन्देहदोलाम् आरूढाः स्मः । वस्तुतो हि त्वयि अपरिच्छेद्यमूर्तौ न काचित् स्तुतिः निन्दा वा अस्ति इति परमार्थः ।।९७।।

The word 'qualities' (*guṇas*) in the first quarter refers to omniscience and other such qualities. The answer to the question: "who possesses more qualities than You" (*ko'dhikah*), is that nobody does. It is stated in the verse 83: "There is nobody equal to You, but You alone". Therefore, according to this understanding, if there is none equal to You, then how can there be anyone superior to You? The second quarter of the verse: *tvattaśca nirguṇo 'dhikaḥ*, means that 'there is no one else' who, like Yourself, is untouched by *sattva* and the other *gunas*. Therefore, we don't know whether we blame or praise You by these two statements. That blame, in regard to the association with the *guṇas* of the One who lacks them, culminates in

You because the entire universe is identical with You. Similarly, that praise which indicates the freedom from the *guṇas* of the One who possesses an abundance of them, culminates again in You who pervades the entire universe. Thus, we, having examined these two statements both of which express Your nondual nature, have become doubtful. In reality, there can be neither blame nor praise in regard to You who is one and undivided.

तदलं तावत् एतदुक्तिद्वयविमर्शनेन

It is enough of reflecting on the meaning of these two expressions.

कीर्तनेऽप्यमृतौघस्य
यत्प्रसत्तेः फलं तव ।
तत्पातुमपि कोऽन्योऽलं
किमु दातुं जगत्पते ।।९८।।

98. Who else but You, O Master of the Universe, is able to make (His devotees) taste and distribute that fruit, which is the result of Your grace and whose nature is absolute bliss (*paramānanda*) engendered by merely singing Your names?

हे जगत्पते, तव अमृतौघस्य -परमानन्दरूपस्य, कीर्तने-नाममात्रोच्चारणेऽपि, यत् प्रसत्तेः तव त्वदीयान्नैर्मल्यप्रथात्मनः प्रसादात् पूर्णं चमत्कारमयं, फलं तत्पातुम् अविश्रान्त्य-न्तर्मुखत्वेन आस्वादयितुमपि न कश्चित् ब्रह्मादिरपि पर्याप्तः, किमु दातुं-वितरीतुं, त्वमेव तद्दातु क्षम इत्यर्थः ।।९८।।

O Lord of the Universe, who else but You — whose nature is supreme bliss (*paramānada*), generated by simply uttering Your names — is capable of making us 'drink' (*pātum*), that is, uninter-

ruptedly taste 'that fruit' (*phalam*), which is of the nature of the 'relishing of delight' (*camatkāra*) and which is the result of Your grace, i.e., the manifestation of Your purity? The answer is no one, not even Brahmā and other gods are capable of doing that, let alone to 'give' (*dātum*), i.e., to 'distribute' (*vitarītum*) (that fruit to devotees). You alone are capable of doing that.

तदीदृशात् स्वामिनः परसिद्धिलाभवाञ्छया भक्तिमेव प्रार्थयितुमाह

The author continues to pray for devotion alone, by which he will attain the highest perfection from that Lord.

निःशेषप्रार्थनीयार्थ-
सार्थसिद्धिनिधानतः ।
त्वत्तस्त्वद्भक्तिमेवाप्तुं
प्रार्थये नाथ सर्वथा ।।९९।।

99. O Lord, I whole-heartedly pray to You, so that I may be granted devotion alone by You, who is the abode of all perfections (accomplishments) deserving to be prayed for.

समस्ताभिलषितनिष्पत्तिनिधानात्, नाथ-अर्थनीय, त्वत्तः परमेश्वरात्, त्वद्भक्तिमेव सर्वप्रकारम् अर्थये, न तु किमपि फलम् ।।९९।।

The compound *sārthasiddhinidhānataḥ* means 'from You, who is the abode of the attainment of all desired things'.

He is referred to as 'Lord' (*nātha*) because he deserves to be petitioned (for a desired object); the expression *tvattaḥ* means 'from Parameśvara'. The prayer is for the Lord's devotion in all its forms and not just any type of fruit.

भक्तेः परसिद्धिपर्यवसितृत्वं भगवन्नमस्कारमुखेन दर्शयति

By offering this type of salutations to the Lord, the author shows that *bhakti* is instrumental in attaining the supreme perfection.

नमस्त्रैलोक्यनाथाय
तुभ्यं भव भवज्जुषाम् ।
त्रिलोकीनाथतादान-
निर्विनायकशक्तये ।।१००।।

100. O Bhava, salutations to You, the Lord of the universe, who possesses the power of freedom to grant to His devotees the attainment of lordship (mastery) over the threefold world.

त्रैलोक्यनाथाय-विश्वेश्वराय, तुभ्यं नमः, यस्त्वं भवज्जुषां-त्वद्भक्तिमतां, पूर्वनिर्णीत-त्रिलोकीनाथतादाने-विश्वेश्वरस्वात्मैक्यप्रथने, निर्विनायकशक्तिः-अनर्गलस्वातन्त्र्यः ।।१००।।

We salute You, the Lord of the 'threefold universe' (*trailokyanāthāya*)! The compound *bhavajjuṣān* refers to Your devotees. As previously explained, the expression 'giver of lordship over the three worlds' (*trailokyanāthatādāna*) means the manifestation of the (attainment of) identity with the Lord of the universe. The expression *nirvināyaka śaktaye* refers to the unobstructed power of freedom belonging to the Lord (*svātantrya śakti*).

अतश्च

Therefore:

निःशेषक्लेशहानस्य
हेतुः क इति संशये ।

स्वामिन्सोऽसीति निश्चित्य
कस्त्वां न शरणं गतः ।।१०१।।

101. In the presence of a possibility of doubt regarding the cause of the removal of afflictions, who would not seek Your refuge upon finding You to be such cause?

हे परमेश्वर, अविद्याद्यशेषक्लेशप्रशमकारणं किं स्यात् इति संशय्य, सोऽसि ईदृक् त्वमेव इति निश्चित्य, कः त्वां न आश्रितः,सर्वे विवेकिनः त्वाम् अशेषक्लेशनाशनं भजन्ते, इति त्वद्भक्तिरेव त्रिलोकीनाथतादाने इव सर्वक्लेशप्रशमेऽपि हेतुः ।।१०१।।

O Parameśvara, there might be a doubt in regard to the instrument which brings *avidyā* and other 'afflictions' (*kleśa*) into identity with Consciousness; but after it is determined that You alone are that instrument — who does not take recourse in You? All the knowers of reality worship You who is the destroyer of all afflictions (*kleśas*). Therefore, as Your devotion is instrumental in granting the lordship over the three worlds, similarly, You make all *kleśas* rest in Consciousness.

अत एव

Therefore:

भुक्त्वा भोगान्भवभ्रान्तिं
हित्वा लप्स्ये परं पदम् ।
इत्याशंसेह शोभेत
शंभौ भक्तिमतः परम् ।।१०२।।

102. Having enjoyed worldly enjoyments and having got rid of ignorance, may I attain the highest state! This kind of desire is only befitting those who have developed supreme devotion for that Śambhu.

शंभौ-चिदानन्दघने, भक्तिभाजो दुर्लभस्य कस्यचिदेव, केवलम् इयम् आशंसा शोभेत । का असौ इत्याह भवभ्रान्तिं हित्वा -निःशेषाम् अख्यातिं परिहृत्य, यथोपनतान् योगप्रभावाकृष्टान् भोगान् भुक्त्वा, परं पदं लप्स्ये-प्राप्स्यापि इति परमाद्वयमये माहेश्वरे नये

'स्थान्युपनिमन्त्रणे संगस्मयाकरणं पुनरनिष्टप्रसंगात्' (पा० ३-५१)

इत्यन्यशास्त्रनीत्या न कदाचिदपि विदिततत्त्वस्य भोगासंगो बन्धाय भवति । यदुक्तं श्रीस्पन्दे

'तेन शब्दार्थचिन्तासु न सावस्था न यः शिवः
भोक्तैव भोग्यभावेन सदा सर्वत्र संस्थितः ।।' (३ नि० २ का०)

इति ।।१०२।।

'In Śambhu'; that is, in the One who is of the nature of Consciousness and bliss alone. That 'hope' (*āśaṁsā*) belongs only to a rare kind of devotee; what is the nature of that hope? Having abandoned the continuous 'circle of birth and death' (*bhavabhrāntim*); that is, ignorance in its totality, and having 'enjoyed the enjoyments' (*bhogān bhuktvā*) made possible by means of yogic power, may I attain the highest state!

In this Maheśvara system of supreme nonduality — unlike in other doctrines, such as Patañjali's *Yogasūtra* where it is said: "One should not have attachment (*smaya*) as there is every possibility of falling down"[125] — the contact with enjoyment can never be binding in regard to the knowers of Reality. As it is said in the glorious *Spandakārikā* 3:3 :

> Since the limited self is identical with the whole universe, inasmuch as all entities arise from Him, and because of the knowledge of all subjects, He has the feeling of identity with them all, hence whether in the word, object or thought, there is no state which is not Śiva. (Tr. by Jayadeva Singh)

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[125] *Yogasūtra* 3:51 reads as follows: "When invited by celestial beings, that invitation should not be accepted nor should it cause vanity because it involves the possibility of undesirable consequences."

तेन

Therefore:

नाथ स्वप्नेऽपि यत्कुर्यां
ब्रूयां व साध्वसाधु वा ।
त्वदधीनत्वदर्पेण
सर्वत्रात्रास्मि निर्वृतः ।।१०३।।

103. Whatever good or bad I may do or say, even in a dream — O Lord — it is because of enthusiasm (derived from) my identity with You that I remain here, in all these activities, full of bliss.

हे नाथ, यत्किंचित् अहं मोहनमये स्वप्नेऽपि मनःकायाभ्यां कुर्यां, ब्रूयां वा वाचा, तच्च साधु-शास्त्रविहितम् इतरद्वा अस्तु, अत्र सर्वत्र अस्मि निर्वृतः-त्वदानन्दमय एव, केन त्वदधीनत्वदर्पेण-त्वमेव चिदात्मा महेश्वरोऽहं सर्वास्वेव अवस्थासु सर्वम् इदं करोमि इति ईदृशेन त्वदायत्तत्वोत्साहेन त्वदभेदावष्टम्भमयस्य मम न कापि कुत्रापि कदाचिदपि कदर्थना इत्यर्थः ।।१०३।।

O Lord, whatever I may do that is according to *śāstric* injunction (*sādhu*) or contrary to it (*asādhu*) physically or mentally, even in a dream (which is) full of delusion, I always remain full of Your bliss (*nirvṛtaḥ*). This is because whatever I do, in any of the states, I do (with the understanding) that I am identical with Maheśvara, who is Consciousness alone. Therefore, with this enthusiasm arising from my identity with You, I am forever and everywhere free from all types of miseries.

नहि मम अज्ञानस्पर्शोऽपि अस्ति इत्याह

In the next verse, the author will say that he is not in any way connected with ignorance.

ज्योतिषामपि यज्ज्योति-
स्तत्र त्वद्धाम्नि धावतः ।
चित्तस्येश तमः स्पर्शो
मन्ये वन्ध्यात्मजानुजः ।।१०४।।

104. O Lord, I consider the connection of darkness with Consciousness — which is moving without interruption within Your Consciousness which is the illuminator of all lights — to be utterly impossible.

हे ईश-स्वतन्त्र, ज्योतिषां-सूर्येन्द्वग्निप्रभृतीनामपि वेद्यरूपाणां, ज्योतिः-प्रकाशकं, यत् तस्मिन् त्वदीये धाम्नि-चित्प्रकाशे, धावतः-अव्यवधानमेव प्रसर्पतः, चित्तस्य तमःस्पर्शः-अज्ञानसङ्गः, वन्ध्यात्मजानुज इति मन्ये, वाक्यार्थस्य अत्र कर्मता, वन्ध्यायाः सुत एव न भवति कथं तु तस्य अनुजः-कनीयान् भ्राता भवेत्, इत्युक्त्या अत्यन्तासत्त्वं मम आख्यातेः इति दर्शयति, प्रकृष्टप्रकाशभूमौ च तमसो न नामापि भवति इति उचितोक्तिः ।।१०४।।

Hey Lord (Īśa), Your 'illuminating Light' (*jyotiḥ*) is the illuminator of all other types of light, such as the sun, the moon and fire, which all possess an objective nature. In Your state, I consider any connection of the 'darkness of ignorance' with consciousness, which is constantly spreading within supreme Consciousness, to be impossible, just as the existence of the younger brother of the son of a barren woman. In this instance, the meaning of the whole sentence is the object of the verb *manye*. If a barren woman cannot have a son, then how could he have a younger brother? By using this expression the author indicates the non-existence of ignorance within himself. Thus, this statement is appropriate because, in the supreme Light, there cannot be darkness, even in name.

आस्तां वा त्वत्प्रकाशानुसरणं, त्वद्भक्तौ उत्साहोऽपि मे वरफलप्रसूरित्याह

Leaving aside this incessant movement in Your Light, the author will next say that even enthusiasm for devotion to the Lord yields excellent results.

मन्ये न्यस्तपदः सोऽपि
क्षेम्ये मोक्षस्य वर्त्मनि ।
मनोरथः स्थितो यस्य
सेविष्ये शिवमित्ययम् ।।१०५।।

105. Because of possessing the firm desire: "I will serve Śiva", I consider my feet firmly established on the path of *mokṣa*, which is the supreme good.

शिवं-श्रेयोमयं, सेविष्ये-तन्मयीभावेन आश्रयिष्ये, इति ईदृगलौकिकोत्साहमयो यस्य मे संकल्पः सोऽहं मोक्षस्य-शिवाभेदप्राप्यात्मनः अपवर्गस्य, मार्गे-शाक्ते धाम्नि, क्षेम्ये-क्षेमाय परश्रेयसे हिते, न्यस्तपदो-निवेशितनिजज्ञानक्रियाशक्तिचरणः-इति भक्तिविषय उत्साह एवास्य अभीष्टप्रदः सपद्यते । यदुक्तमस्मत्प्रभुपादैः

'उत्तिष्ठ शंकरं स्तौमि पूजयामि महेश्वरम् ।
इति संरम्भसंभोगं धन्या एवोपभुञ्जते ।।'

इत्यादि ।।१०५।।

I will serve; that is, I will take recourse to Śiva, the supreme good, with the understanding that I am one with Him. Thus, I, who possess this kind of extraordinary enthusiasm, have placed my feet, in the form of *kriyā* and *jñāna śakti*, on the path of the 'highest good' (*kṣemye*); that is, *śakti*,[126] the efficient means for attaining *mokṣa*, which is the attainment of identity with Śiva. Thus, it is only enthusiasm in regard to devotion to Śiva that grants the desired fruits. As it is said by our teacher:

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[126] *Śakti* is the gate for the entrance into Śiva.

Prepare (yourself), I am going to praise Lord Śaṅkara (and) I am going to worship the Great Lord; this type of internal workings of consciousness/mind is enjoyed only by the fortunate ones.

शिवो विश्वोपकरणनित्योदितः स्वयम्, इत्यस्माकमभीष्टं घटितमेव इत्याशयेनाह

Śiva Himself, who is 'ever arisen' (*satatodita*), renders help to the whole universe; therefore, what is desired by us is already accomplished. With this idea in mind the author continues:

स्थित्युत्पत्तिलयैर्लोक-
त्रयस्योपक्रियास्विह ।
एकैवेश भवच्छक्तिः
स्वतन्त्रं तन्त्रमीक्षते ।।१०६।।

106. O Lord, Your power of freedom alone knows the independent means which assists the threefold world through the process of creation, maintenance, and dissolution.

स्थितिः-नानाभोगसंसङ्गः, उत्तपत्तिः-प्रलयेन व्यामूढीकृतानां यथोचितशरीरभुवनादिजननं, लयो-भोगपरम्परानुषङ्गश्रान्तानां विश्रान्ति-दानार्थं कंचित्कालं संहारः, तैः विश्वस्य उपकाराय, इह-जगति, हे ईश-स्वामिन्, एकैव-अद्वितीय त्वक्ष्छक्तिः, स्वतन्त्रम् -आत्मायत्तं, तन्त्रं-तन्त्रणं साधनं पश्यति । उक्तं च मृगेन्द्रायाम्

'स्वापेऽप्यास्ते बोधयन्बोधयोग्यान्
रोध्यान्रुन्धन्साधयन्कर्मिकर्म ।
मायाशक्तीर्व्यक्तियोग्याः प्रकुर्वन्
सर्वं पश्येद्यद्यथावस्तुजातम् ।।'

इति ।।१०६।।

Maintenance (*sthiti*) is (the duration) of the connection of the knowing subject with the various objects of enjoyment. Creation (*uttpatti*) is the generation of the appropriate bodies and worlds in order to fulfill the purposes of those who remain deluded during the 'period of dissolution' (*pralaya*). This dissolution (*laya*) is a temporary withdrawal (of the universe) for the purpose of giving a rest to these entities who have become tired by the continuous association with experiences. These three: maintenance, creation, and dissolution are for the purpose of rendering assistance to the threefold world. The word *iha* means 'in this world'. Hey Lord, it is Your *śakti* alone that perceives (knows) the independent means (means for abiding in one's own Self). As it is said in the *Mṛgendra Tantra*:

> While contemplating things as they really are and manifesting His power of *māyā*, He awakens those who are to be awakened, either those (who are) asleep or those in the waking state, and hinders those who are to be hindered, depending on the comparative distinction of the maturation of *karman* (*malaparipāka*).
>
> (*Vidyāpāda* 4:15)

यथा च स्वेच्छामात्रेण विश्वसृष्टिस्थितिसंहारान् दर्शयसि, तथा त्वमेव अनुग्राह्यान् अनुगृह्णासि इत्याह

As You display the creation, maintenance, and dissolution of the universe by Your will alone, in the same way You oblige those who deserve Your grace.

त्रिलोक्यामिह कस्त्रात-
स्त्रिताप्या नोपतापितः ।
तस्मै नमोस्तु ते यस्त्वं
तन्निर्वाणामृतह्रदः ।।१०७।।

107. O Saviour from the fear of worldly existence, who in this world is not affected by the threefold suffering? Salutations to You, who is the ocean of bliss, capable of pacifying this suffering.

हे त्रातः-संसारभयप्रशमन, इह-जगति आध्यात्मिकाधिदैविकाधिभौतिकात्मना त्रिताप्या-तापत्रयेण को न तापितः, सर्व एव संतापितः । यदुद्घुष्यते

'आ ब्रह्मणश्च कीटान्तं न कश्चित्तत्त्वतः सुखी ।
करोति तास्ता विकृतीः सर्व एव जिजीविषुः ।।'

इति । अतः ते-तुभ्यमेव तस्मै-असामान्याय कस्मैचित् नमः, यस्त्वं तस्य-विश्वोपतापस्य निर्वाणे-प्रशमने अमृतह्रदः-परमाद्वैतानन्दसमुद्रः ।।१०७।।

'Hey *Trāta*'; that is, One who pacifies the fear of transmigration. Who in this world is not affected by threefold miseries: *ādhyātmika*, *ādhidaivika* and *ādhibhautika*?[127] The answer is that all beings are affected by it. As it is said:

> All creatures beginning with Brahmā and ending with insect are in reality not happy. Each of these species of living beings, desiring to live, engages in performance of various activities.[128]

Therefore, salutations to You, who is extraordinary; to You, who is the ocean of the bliss of supreme nonduality and the pacifier of the threefold suffering present in this world.

त्वद्भक्तेः निःसीमा महिमा इति तत्प्रार्थना अस्माकम् उचितैव इत्याशयेनाह

The glory of devotion to You is unlimited, thus our prayers for that *bhakti* are justified. With this idea in mind the author continues:

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[127] See note 60.

[128] Abhinavagupta quotes the same verse in his commentary on the *Bhagavdgītā* 18:40.

कृत्रिमापि भवद्भक्ति-
रकृत्रिमफलोदया ।
निश्छद्माचेद्भवेदेषा
किफलेति त्वयोच्यताम् ।।१०८।।

108. Even ordinary (external) devotion to the Lord yields extraordinary results. Tell me — what kind of fruit could that devotion yield if it were freed from deceit?

कृत्रिमा-बाह्यपूजाध्यानजपादिनिर्वर्त्यापि या त्वयि महादेवे भक्तिः, सापि अकृत्रिमत्वत्प्राप्त्यात्मकफलोदयमयी यत्र, तत्र यदि असौ निश्छद्मा-निर्व्याजा बाह्यसाधनानेपेक्षा महानुरागोच्छलिता स्यात्, तत् किंफला? केन फलेन युक्ता इति त्वया उच्यतां, जीवन्मुक्त्यात्मत्वत्समावेशमय्याः त्वद्भक्तेः अतिरिक्तं फलं न किमपि कलयितुं शक्यमित्यर्थः ।।१०८।।

Even ordinary (*kṛtrimā*) devotion to the great God, which is accomplished by external means, such as *pūjā*, meditation, repetition of God's names, etc., grants extraordinary and real (*akṛtrimā*) results, such as the realization of the Lord. If, on the other hand, that devotion is free from deceit, (is that) which springs forth from great devotion to the Lord, and is not dependent on external means, then what fruit might it yield? You tell us what kind of fruit that devotion may produce. I cannot even conceive of any different result coming out of devotion to You but the attainment of 'liberation while living' (*jīvanmukti*).

अत एव भक्तिशालिनम्

Therefore, to those who possess this kind of devotion:

तच्चक्षुरीक्ष्यसे येन
सा गतिर्गम्यसे यया ।
फलं तदज जातं य-
त्त्वत्कथाकल्पपादपात् ।।१०९।।

109. O Unborn One (Aja); that is indeed the eye, by means of which You are directly experienced; that is the right cause of action, by which You are attained; and that alone is the fruit, which is born from the celestial tree of discussions on Your essential nature.

हे अज, तत् चक्षुः-तदेव प्रकाशकं ज्ञानं, येन त्वम् ईक्ष्यसे-साक्षात्क्रियसे, अन्यत् तु ज्ञानम् अज्ञानमेव, प्रकाशकत्वधर्मयोगात् चक्षुरत्र ज्ञानम् उच्यते; सा गतिः-सा सम्यक् प्रवृत्तिः, यया-पूजाजपध्यानात्मना शरीरवाक् चित्तनिर्वर्त्यया त्वं गम्यसे, त्वं गम्यसे, अन्या तु संसारावटपातिनी इति अगतिरेव; एवं ज्ञानपूर्वक्रियानुष्ठानलभ्यं तदेव सम्यक् फलं, यत् त्वत्कथायाः-त्वत्स्वरूपचर्चायाः सर्वसंपत्प्रदत्वात् कल्पपादपकल्पायाः सकाशात् जातं परमानन्दविकासात्मकम्, अन्यत्तु सर्वे फलं हेयत्वात् अफलमेव ।।१०९।।

'O Unborn One'; that is, the 'eye', i.e., the knowledge instrumental in illuminating, by means of which You are directly experienced. Other types of knowledge are nothing but ignorance. The eye, in this context, is understood to be knowledge because of its possessing the quality of illumination. The 'right courses of action' (*gatiḥ*), by means of which You are attained, are: *pūjā*, *japa*, and meditation; these are carried out physically, verbally, and mentally. Other types of activity are nothing but 'wrong activity' (*agatiḥ*), as they are instrumental in making one fall into the mud of worldly existence. The 'right fruit' (*phalam*) is attained through performance of action preceded by knowledge. That fruit is of the nature of the unfoldment of supreme bliss (*paramānanda*), which is born of the

discussion of Your essential nature, which is (almost) equal to the celestial tree because it grants all desired wealth. Other types of knowledge are not really fruits and they are to be avoided.

अतश्च

Therefore:

श्रेयसा श्रेय एवैत-
दुपरि त्वयि या स्थितिः ।
तदन्तरायहृतये
त्वमीश शरणं मम ।।११०।।

110. Taking repose in You is a blessing superior to all other blessings. You are my only recourse for the removal of the obstacles standing in the way of that blessed state.

सर्वेषाम् - ईश्वर-सदाशिव-शिवप्राप्तिरूपाणं श्रेयसाम् उपरि-उत्कृष्टत्वेन एतदेव श्रेयः-कल्याणम्, या इयं त्वयि-चिदानन्दघने स्थितिः-विश्रान्तिः, ततश्च तस्मिन् श्रेयसि येऽन्तरायाः-मध्यमध्योत्थिताः त्वदख्यातिस्पर्शाः तेषां हृतये-ध्वंसाय, हे ईश स्वामिन्, मम त्वमेव शरणं, तथा कुरु यथा व्युत्थानावसरे न कदाचिदपि माम् अख्यातिः स्पृशति इत्यर्थः ।।११०।।

Taking repose in You; that is, being established in You, who is Consciousness and bliss alone, is a blessing (*śreyas*) superior to all other blessings, such as the attainment of Īśvara, Sadāśiva, or Śiva. For the 'removal' (*hṛtaye*); that is, the destruction of 'obstacles' (*antarāya*)[129] which are associated with ignorance and stand in the

[129] *Antarāyas* are obstacles, such as illness, etc. See YS 1:29.

way of that blessing, You, O Lord, are my only refuge. Act in such a way, so that I never, even in the ordinary state of mind (*vyuthāna*), become associated with ignorance.

तदित्थं भगवत्स्वरूपचिन्तनोच्छलितसमावेशरसेन घूर्णमानः सविस्मयमाह

Then the author — being 'intoxicated' (*ghūrṇamānaḥ*)[130] because of experiencing 'absorption in the Lord' (*samāveśa*), which was swelling and expending on account of his meditation on the Lord — said with amazement:

आहो स्वादुतमः शर्व-
सेवाशंसासुधारसः ।
कुत्र कालकलामात्रे
न यो नवनवायते ।।१११।।

111. Ah, where — even in the smallest unit of time — is the taste of the delight of the nectar of immortality of the enthusiasm for the devotion to Śarva — which is of the supreme taste — not ever fresh.

शर्वसेवाया-महादेवभक्तेः या इयम् आशंसा-'सेवेयं शिवम्' इति प्रार्थना सैव सुधा- अमृतं तस्य रसः-चमत्करणम्, अहो-चित्रं स्वादुतमः-परं स्पृहणीयतया क्षणमपि त्यक्तुम् अशक्यः, यः कुत्र-कस्मिंश्चित्कालस्य कलामात्रेऽपि-अंशमात्रेऽपि, न नव नवायते-अपि तु प्रतिक्षणं नवनवचमत्कारमय एव, न तु इतररसवत् अनवरतास्वादनेन वैरस्यम् आवहति ।।१११।।

That enthusiasm for devotion to Śarva — which is the prayer: "I desire to serve Śiva" — is the 'tasting of the delight' (*camatkaraṇa*)

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[130] See note 112.

of the nectar of immortality. The particle *aho* is expressive of surprise. The compound 'of the supreme taste' (*svādutamaḥ*) suggests that it is impossible to give up (tasting of that delight) even for a moment because it is highly desirable. Where, (that is,) in which fraction of time is that taste of delight not ever-fresh? Rather — it is ever fresh! It is unlike ordinary taste, which brings aversion if it is constantly consumed.

यत्सेवाशंसाया इयान् महिमा, सः

He, the author, whose enthusiasm to serve Śiva possesses so much glory, continues:

मुहुर्मुहुरविश्रान्त-
स्त्रैलोक्यं कल्पनाशतैः ।
कल्पयन्नपि कोऽप्येको
निर्विकल्पो जयत्यजः ।।११२।।

112. Victory to the 'Unborn One' (Aja), who by being extraordinary, (possessing) oneness and (possessing) indeterminacy manifests the threefold universe incessantly and at every moment through countless determinate cognitions.

प्रतिक्षणं तत्तत्प्रमातृप्रमेयाभाससंयोजनवियोजनक्रमेण अविश्रान्तः-अविरत एव

'तदेवं व्यवहारेऽपि प्रभुर्देहादिमाविशन् ।
भान्तमेवान्तरर्थौघमिच्छया भासयेद्बहिः ।।'

इति प्रत्यभिज्ञाकारिकानिरूपितार्थस्थित्या रुद्रक्षेत्रज्ञादिसव-'प्रमातृभूमिकानिष्ठं भवाभवा-तिभवरूपं त्रैलोक्यं कल्पनाशतैः-भङ्गीसहस्रैः, कल्पयन्-सदा पञ्चविधकृत्यवैचित्र्येण आभास-यन्नपि यो निर्मलस्वतन्त्रप्रकाशचिदेकपरमार्थ एव असौ अजो जयति-सर्वोत्कृष्टो

वर्तते, कल्पनाशतयुक्तश्च कथं निर्विकल्प इति विस्मयः । कोऽपि एक इति असामान्यः ।।११२।।

Every moment (*muhurmuhuḥ*) the Lord, tirelessly and without a pose (*aviśrāntaḥ*), through the steps of association and dissociation of knowing subjects and various objects of knowledge, creates this threefold world. As it is said in *ĪPK*:

> Thus also in the course of ordinary reality the Lord, entering the body etc., renders externally manifest by His volition the multitude of objects that shine within him. (I:6:7) (Tr. by Raffaele Torella)

According to the teaching of this *kārikā*, the Lord, who supersedes everything, manifests, through the variety of the 'five divine acts' (*pañcakṛtya*), the threefold universe of the nature of existence, nonexistence, and that which is above both (*bhava*, *atibhava* and *abhava*), (which is) the place of existence for all knowing subjects through (their) endless determinate cognitions (*kalpanāśataiḥ*). The element of 'astonishment' (surprise) is this: He is said to be of 'indeterminate consciousness' (*nirvikalpa*)[131] in spite of being associated with determinate cognitions (*kalpanā-śatayuktaḥ*). The expression 'extraordinary' (*ko'pi*) refers to His exceptional nature.

स्तुत्युचितां प्रार्थनामाह

The author will next say his prayer through the appropriate verse:

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[131] The 'indeterminate perception' is usually described as awareness or better the vague awareness that arises at the first instance of cognition of an object, which is unavoidably associated with words. For Bhartṛhari on the other hand, there is no perception of the *nirvikalpa* type. This is because he was of the conviction that all thought as well as knowledge is interwoven with the word (*VP* I. 131). Here he defers from other schools such as Nyāya and Sāṁkhya, according to which pure cognition devoid of words is possible. In this regard, the authors of nondual Kashmir Śaivism fully agree with Bhartṛhari.

मलतैलाक्तसंसार-
वासनावर्तिदाहिना ।
ज्ञानदीपेन देव त्वां
कदा नु स्यामुपस्थितः ।।११३।।

113. When am I going to attain You — O God — with the lamp of knowledge which burns the wick of worldly impressions moistened by the oil of impurities?

हे देव, त्वां कदा-कस्मिन् काले, उपस्थितः-त्वदभेदविश्रान्त्यात्मकत्वदर्चापर एव भवेयं, केन ज्ञानं-तत्त्वावबोध एव दीपः तेन, न तु बाह्यकुसुमादिना । तदुक्तं श्रीविज्ञानभैरवे

'पूजा नाम न पुष्पाद्यैर्या मतिः क्रियते दृढा ।
निर्विकल्पे महाव्याम्नि सा पूजा ह्यादराल्लयः ।।'

इति । कीदृशेन ज्ञानदीपेन, मलम् -अख्यातिः तदेव वासनावर्तीनां स्निग्धताधायकत्वात् तैलमिव तेन अक्ताः सिक्ताः या वासनाः-विचित्राः धर्माधर्मादिसंस्काराः त एव वर्तमानत्वात् स्वयं वेष्टनाभिः उत्थाप्यमानत्वात् वर्तयः ताः दहति अवश्यं यः तेन ।।११३।।

Hey Lord, when will I attain You; that is, when I may become engrossed in Your worship, which is to take repose in Your nondual nature. The compound *jñānadīpa* means the 'light (*dīpa*) of awakening to Reality (*tattvābhoda*)', but it does not refer to external worship performed by (offerings of) flowers, etc. As it is said in *Vijñānabhairava* 147:

> Worship does not mean offering of flowers, etc. It rather consists in setting one's heart on that supreme ether of Consciousness which is above all thought-constructs. It really means dissolution of self with perfect ardour (in the Supreme Consciousness known as Bhairava).
>
> (Tr. by Jaideva Singh)

What is the nature of that Light of knowledge? 'Impurity' (*mala*), i.e., ignorance is like the oil instrumental in making a wick, in the form of worldly existence, moist. These impressions, moistened by impurities, are manifold, i.e., good, bad, etc; they are like wicks because of being created by means of 'folding up' through one's own activity. The light of knowledge is such that it will inevitably burn that wick.

एतत्प्रार्थनापूरणं च तव भगवन् हेलामात्रमेव इत्याह

Fulfilling this prayer is a mere play for You, O Lord, thus:

निमेषमपि यद्येकं
क्षीणदोषे करिष्यसि ।
पदं चित्ते तदा शंभो
किं न संपादयिष्यसि ।।११४।।

114. If, even for a moment, You step into my mind purified from impurities, then — O Śambhu — what You would not accomplish?

हे शम्भे, त्वदिच्छयैव क्षीणदोषे-निवृत्तकुप्राचीनसंस्कारे चित्ते, मादृशाम् अनुग्राह्याणां यदि क्षणमेकमपि पदम् -अनुग्रहीतृत्वेन अधिष्ठानं करिष्यसि, तदा किं न संपादयिष्यसि-सर्वाः प्रार्थनाः तत्क्षणं पूरयस्येव । तदुक्तं श्रीमृत्युजिद्भट्टारके

'निमेषोन्मेषमात्रं तु तत्त्वं यद्युपलभ्यते ।
ततः प्रभृति मुक्तोऽसौ न पुनर्जन्म चाप्नुयात् ।।'

इति ।।११४।।

If, by Your will, O Śambhu, even for a moment, through the act of grace should You take abode in the minds (*citta*)[132] of those of us deserving grace, (these minds) which have been purified from ancient evil impressions, then what could You not accomplish? All of our prayers would be instantly fulfilled. As it is said in the *Śrīmṛtyujidbhaṭṭāraka*:[133]

> One who experiences reality, even for a moment, would from that moment on become liberated and would not be reborn again.

अतश्च

Therefore:

धन्योऽस्मि कृतकृत्योऽस्मि
महानस्मीति भावना ।
भवेत्सालम्बना तस्य
यस्त्वदालम्बनः प्रभो ।।११५।।

115. O Lord, the firm conviction: "I am fortunate, I am accomplished, and I am great", can be made reality only by one who has taken refuge in You.

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132 As we have already seen, consciousness, whose innermost nature is autonomy (*svātantrya*), externalizes itself and assumes different forms. During that process, by gradual condensation, Consciousness assumes the form of limited self or point (*aṇu*). The *aṇu* is limited by five *kañcukas* in terms of action, knowledge, attachment to only a given object, limitation by time and causality. Therefore, the Consciousness that freely externalizes limits itself when it becomes intent on the externally projected objectivity. In this process, *cit* becomes *citta*, which consists of *buddhi*, mind and *ahaṁkāra*. Furthermore, in addition to these, *citta* must also necessarily be the seat of the impressions accumulated through activity. In *Pratyabhījñāhṛdayam*, Kṣemarāja describes *citta* of which *māyāpramātā* consists in the following way: "*Citi* (universal consciousness) itself descending from (the stage of) *cetana* (the uncontracted conscious stage) becomes *citta* (individual consciousness) inasmuch as it becomes contracted (*saṁkocinī*) in conformity with the objects of consciousness (*cetya*)" *ĪPH.* sū. 5.

133 *Śrīmṛtyujidbhaṭṭāraka* is another name of *Netra Tantra*.

धनेन-त्वदभेदज्ञानरूपेण समृद्धः धन्यः अहमेव, तथा कृतं-संपादितं कृत्यं-परपुरुषार्थप्राप्तिलक्षणं येन तादृक् अहमेव, तथा महान्-सर्वातिशायी अहमेव, न तु भेदेश्वरा-वस्थितः इति एषा भावना-सदर्था भवति । यः त्वदालम्बनः-त्वं महेश्वर एव आलम्बनं शरणं यस्य ।।११५।।

I alone am 'fortunate' (*dhanyaḥ*) because of possessing the wealth of knowledge of my identity with You. Similarly, I have 'accomplished' (*kṛtaṁ*) the 'task' (*kṛtyaṁ*) of attaining the highest 'human goal' (*puruṣārtha*). Therefore, being accomplished in such a way, 'I am great' (*mahān*); that is, I exist as permeating everything and not in the condition of the 'lord of duality'. Thus, the one who has made this type of 'firm conviction' (*bhāvanā*) a reality, is the one who has 'taken shelter in You' (*tadālambanaḥ*).

परमेश्वरादपि तद्भक्तेरुत्कर्षं दर्शयति

In the following verse, the author shows that devotion to You is superior even to Parameśvara.

शुभाशुभस्य सर्वस्य
स्वयं कर्ता भवानपि ।
भवद्भक्तिस्तु जननी
शुभस्यैवेश केवलम् ।।११६।।

116. You, Yourself — the Lord — are the creator of all deeds, either pure or impure. On the other hand, O Lord, devotion to You is the mother of only the pure ones.

हे ईश-स्वतन्त्र, न केवलं त्वत्प्रयुक्तो ब्रह्मादिः स्वोचितस्य शुभाशुभस्य कर्ता, यावत् स्वयं भवानपि सर्वस्य शुभाशुभस्य-विद्यामायात्मनो जगतः, कर्ता-जनयिता, भवद्भक्तिस्तु त्वदभेदप्रथात्मनः शुभस्यैव परं जननी इति भवद्भक्तियुक्ते स्वात्मनि बहुमानः ।।११६।।

Hey autonomous Lord, it is not only that Brhamā and the other gods employed by You are creators of either pure or impure deeds according to their assigned duties, but You Yourself — the Lord — are the generator of everything, either pure (*śubha*), that which is dominated by pure knowledge (*vidyā*), or impure (*aśubha*), that which is dominated by *māyā*. On the other hand, devotion to You is the mother of the supreme good; that is, the attainment of identity with You.

इदानीं निरपेक्षो भवच्छक्तिपात एव चिदानन्दघनस्वात्मसमावेशमयभक्तिभाजो जनान् संपादयति, न तु कर्मसाम्यमलपरिपाकादिहेतुकोऽसौ, नापि भवच्छत्त्याधिष्ठानात् मलस्य क्रमेण परिपाक इत्येतत् श्लोकद्वयेन आह

Now, your grace (*śaktipāta*), which is absolutely independent of anything outside itself, affects people so that they become a 'locus of devotion' (*bhaktibhāja*), which is absorption into one's own Self: the compact mass of Consciousness and bliss. However, your *śaktipāta* is not caused by any cause, such as 'equilibrium of actions' (*karmasāmya*), or 'maturation of impurity' (*malaparipāka*), etc., nor does impurity become mature gradually because of being supported by your *śakti*.

प्रसन्ने मनसि स्वामि-
न्किं त्वं निविशसे किमु ।
त्वत्प्रवेशात्प्रसीदेत्त-
दिति दोलायते जनः ।।११७।।
निश्चयः पुनरेषोऽत्र
त्वदधिष्ठानमेव हि ।
प्रसादो मनसः स्वामिन्
सा सिद्धिस्तत्परं पदम् ।।११८।। (युगलम्)

117/8. People are doubtful O Lord: whether you enter one's mind when it is already purified, or does the mind become purified when you enter it? This is our conclusion: it is the descent of your grace that is the placidity of the mind; this alone is perfection and the supreme abode.

हे स्वामिन्, मनसि-संवेदने, प्रसन्ने-परिपक्वमले संजातकर्मसाम्ये वा सति, किं त्वं निविशसे-स्वशक्त्यधिष्ठानं करोषि, उत त्वत्प्रवेशात् - शक्त्यधिष्ठानात् तत् प्रसादं गच्छेत् -मलपरिपाकादिकम् आसादयेत् इति जनो दोलायते-संदेग्धि । अत्र पुनरयं निश्चयः, यत् त्वदधिष्ठानं-स्वरूपगोपनानिमज्जनेन त्वत्स्वतन्त्रशक्त्युन्मीलनमेव केवलं मनसः-संवेदनस्य प्रसादो, न तु मलपरिपाककर्मसाम्यादि किंचित् ; तथा हि यदि मलपरिपाकः शक्तिपातस्य हेतुः कर्मसाम्यं वा, तदपि तर्हि किं हेतुकं ? समधिष्ठात्री भगवच्छक्तिः इति, तद्धेतुकमिति चेत् अलंतेन, भगवच्छक्तिरेव स्वतन्त्रानुग्राहिका भविष्यति, अहेतुकमिति चेत् सर्वस्य युगपत् किं न भविष्यति, कस्मिंश्चित्काले भवति, इति चेत् सर्वेषां बन्धकोटेः अनादित्वात् कालनियमः किं न कृतः, किं कुर्मः, तत् कदाचित् कस्यचित् कथञ्चित् भवति, इति चेत् मलस्य स्वशक्त्या निरोधकत्वेन अवस्थितस्य जडस्य विजातीयकारणानुप्रवेशं विना परिपाकलक्षणविलक्षण कार्यजननानुपपत्तिः । कश्चिदेव कालोऽत्र सहकारिकारणम् इति चेत्, कोऽसौ इति प्रश्ने नोत्तरं लभ्यते । परिणमन्मलः परिपाकात्मकं विशेषमेति, इति चेत् अत्रापि दुग्धदधिपरिणाम इव उष्णस्पर्शस्य विरोधिनः कारणस्य अननुप्रवेशे विलक्षणपरिणामानुपपत्तिः। यथा स्वतन्त्रशक्तिपातवादिपक्षे कर्मभोगवैचित्र्यं मुक्तिश्च कालनियमेन, भगवदेककर्तृके च जगति मायाकालादीनां क्रमेण कार्यकारणभावः, तथैव एतद्भविष्यति इति चेत् चाशपञ्चाशन्याय आयातः, यतः तत्पक्षे भगवानेव स्वातन्त्र्यात् गृहीतसंकोचाभासो यथा तत्तत्तत्त्वात्मना भाति, तथा तद्गतनियतपौर्वापर्यात्मककार्यकारणभावाभासात्मनापि क्रमाभासमयेन, न तु अत्र कालकर्मादेः कस्यापि निजं तत्त्वम् अस्ति इति यथा असौ इत्थं भोगवैचित्र्यम् आभासयति, तथा स्वस्वातन्त्र्यात् अनुग्रहवैचित्र्यंपि, इति

नात्र निग्रहानुग्रहभाक् कश्चित् अन्योऽस्ति इति निरवद्य एवायं पक्षः । मलपरिपाकादिपक्षस्तु उक्तदूषणैः सावद्य एव-इति कथमिव संभावनासाम्यमात्रेणाभ्युपगन्तुं शक्यम्, क्रमिके च विरुद्धे द्वे समबले कर्मणी कथं युगपत् फलदानेऽपि समबलत्वात् विरुद्धत्वाच्च तयोः प्रतिबन्धात् फलदानाशक्तत्वे जातु शक्तिपातः स्यात् । कथं वा तस्मिन् अवसरे कर्मान्तरं फलं न ददाति, तस्य भिन्नकालार्जितस्य भिन्न एव परिपाककाल इति चेत् तयोरपि भिन्नकालार्जितयोः कथम् एक कालः परिपाकः । ईश्वरेच्छात इति चेत् सैव भगवती स्वतन्त्रानुग्राहिका अस्तु; अलम् अनेन आजलाजप्रायेण मलपरिपाकादिना । वितत्य च एतत् मयैव श्रीस्वच्छन्दविवृतो पञ्चममटलान्ते दीक्षासमर्थनावसरे विचारितम् । यथा च आगमेषु मलस्वरूपं, यथा च एतन्निवृत्तिः भवति तदपि तत्रैव निर्वाहितम् इति अलम् इह अभ्यधिकेन, तदेतत् गर्भीकृत्य स्तोत्रकारेण उक्तम् । 'निश्चयः पुनरेषोऽत्र' यत् त्वच्छक्त्याधिष्ठानमेव, मनसः-संवेदनस्य प्रसादः न तु मलपरिपाकाद्यपि, त्वदधिष्ठानमेव च सिद्धिः तदेव परं पदमिति । इदमत्र तत्त्वं, चच्चितिशक्तिरेव भगवती स्वस्वातन्त्र्यात् गृहीतसंकोचा चित्तभूमिं संसार्यात्मरूपां बहुशाखामाभास्य, पुनः स्वेच्छयैव क्वचित् संकोचं प्रशमय्य, पूर्णतया स्फुरति इत्येव तत्परं पदम् । यदुक्तं केनचिन्महायोगीन्द्रेण

'चैतन्यपूरितमिदं निखिलं हि विश्वं
चित्तं चिदात्मनि यदास्तमुपैति शश्वत् ।
एवं चितेरपृथगेव सुसंस्थितत्वा-
दुक्तो निरस्तकरणः परमः समाधिः ।।'

इति ।।११८।।

O Lord, people are 'wavering' (*dolāyate*), that is, are 'doubtful' (*sandegdhi*) (as to when) the mind becomes 'placid' (*prasanne*); that is, whether 'impurity attains maturity' (*malaparipāka*), or do 'actions attain the state of equilibrium' (*karmasāmya*) when you 'enter' (*niviśase*) them; that is, when you make (actions) the locus of your *śakti*; or is it that the mind becomes pure because you enter it? The following is our firm determination regarding this question: the mind

gets purified only by the 'unfoldment'of your *svātantrya śakti* (*tvatsvatantraśaktiunmīlanam*) by ceasing to conceal your innermost nature and not by the maturation of impurity, equilibrium of actions, or any other cause.

If either of the two were the cause of the 'descent of grace' (*śaktipāta*), then what causes the maturation of impurity or equilibrium of actions? It will be sufficient to say that the cause is the *śakti* of the Lord; but then, the question arises: what is the function of the maturation of impurity, or the equilibrium of actions? In this way, the *śakti* of the Lord would be independent in obliging all. If that *śakti* is without cause, then why does the purification of the mind not occur simultaneously to all? Why does it occur for a given person, at a given point in time? Why are there no fixed points in time for different persons, as all are equally eternally bound? What can I do about that? Thus, it seems to occur sometime, to someone, somehow.

The generation of this distinct effect in the form of 'maturity in regard to impurity' (*mala*) — which is unconscious, and is preventing (the descent of grace) by its own power — cannot be justified without the presence of any given heterogeneous cause. If any particular moment in time is said to be the 'auxiliary cause' (*sahakāri kāraṇam*) of the maturation of impurity, then no answer can be given to the question: what exactly is the cause of that? In the process of transformation, the 'impurity' (*mala*) cannot attain this specific state called 'maturation' (*paripāka*) by itself, without any heterogeneous cause. As in the case of the transformation of milk into yogurt, this specific transformation couldn't occur without the presence of a (particular) heterogeneous cause: the touch of heat.

According to those who support the view of the independence of the descent of grace, liberation and the variety of experiences of action are not under the control of time. In this universe, the Lord is the only doer and *māyā*, *kāla*, and the other principles are subject to (the principle of) 'causal relation' (*kāryakāraṇabhāva*), and unfold by following the sequential order (*krama*). Similarly, the descent of power will take place within time. According to the above-mentioned view, the Lord alone, due to His absolute freedom, assumes a contracted form and 'shines' (*kramābhāsamayena*) as this or that

principle. In this way, He shines as the causal relation possessing the invariable sequence between the cause and effect and (also shines) as the variety of given actions and their fruits. Thus, He appears to possess sequence (*krama*). According to this system, time, action, etc., don't possess their own independent reality. Just as He causes the appearance of the variety of experiences, in the same way, because of His freedom there is variety in (the occurrence of) the descent of power. Therefore, there is none who can share the 'grace' (*anugraha*) or 'suppression' (*nigraha*) at any given time. This is to say that there is no rule (determining) who will experience grace or who will experience suppression (of grace) at any given time. Therefore, this view of ours is without any fault. On the other hand, other views that advocate the maturation of impurity, etc., are defective and based on the arguments that we have already presented. Thus, how can their theory be accepted only on the basis of the possibility of the equilibrium of actions? When two contradictory actions of equal strength have been performed at different times (one cannot perform two actions simultaneously), then how can one experience their results, as these two mutually contradictory but equally strong actions would block each other from bestowing their fruits, which may allow for the descent of grace.

How is it that the other action cannot give its result at the appropriate time? If actions are performed at different points in time, and if they have different times for maturation of their fruits, then how can two such actions give fruits simultaneously? If it is argued that simultaneous maturation of two acts is the result of the Will of the Lord, then let us accept the autonomous of Power of the Lord to be instrumental in obliging all. Enough of these useless arguments, such as maturation of impurity, and so on. I have dealt at length with this subject in my commentary on the 5th chapter of the glorious *Svacchanda Tantra*. In the same text, I have discussed the nature of impurity and how it is destroyed; therefore, there is no need to discuss this here. Having kept all this in mind, the author of the *stotra* writes: "This is our conclusion...". Thus, it is the 'descent of Your grace' (*śaktipāta*) that (brings about) the placidity of mind, and not (any set of) pre-conditions, such as maturation of impurity, etc. And this descent of Your *śakti* is perfection and the

supreme abode. In summation: when the glorious *cit śakti*, because of her freedom, assumes a contracted form, she shines as *citta*,[134] which is the limited knowing subject possessing various instruments (of knowledge, action, etc.) Then again according to her sweet will, she shines in all her glory as perfect and complete. This is what is called the supreme state. As it was said by some great *yogin*:

> This entire universe is filled with Consciousness. When *citta* becomes permanently dissolved in the Self, it loses its separate existence from Consciousness. This is called the supreme-most *samādhi*, in which the instruments (of action and knowledge, etc.) all disappear.

एवं भगवत्स्वरूपं नानाविधाभिः सूक्तिभङ्गीभिः स्तुत्वा, सर्वदशासु अविचलैव भगवन्मयता अस्तु इति आशंसन् आह

Having praised the very essence of the Lord with various verses in different styles, the author expresses his desire that his identity with the Lord becomes permanently established in all states and under all conditions.

वचश्चेतश्च कार्यं च
शरीरं मम यत्प्रभो ।
त्वत्प्रसादेन तद्भूया-
द्भवद्भावैकभूषणम् ।।११९।।

119. By Your grace, O Lord, let my verbal, mental, and physical activities possess only one decoration — that of the identity with You.

त्वत्स्तुतौ यदि वचो मम त्वद्भावनामयं संपन्नं, तथा सदैव अस्तु, तच्च चित्तसहचारि, चित्तं च शरीराश्रयम् इति तद्द्वारेण तदपि तेषां वपुश्चेतः

[134] See note 132.

शरीराणां यत्किंचित् अर्थाभिधानचिन्तनपरिस्पन्दनादि कार्यं तत् सर्वं मम प्रभो-चिदानन्दघन स्वामिन्, त्वत्प्रसादेन-त्वदीयेन स्वरूपगोपनाप्रशमनानैर्मल्यगमनेन नित्यमेव, भवद्भावः-त्वन्मयत्वमेव एकं भूषणं यस्य तादृशं स्यात् ।।११९।।

If I speak in praise of You, let that always happen in the form of a contemplation on You. Speech always follows mind and mind is based in the body. Thus, if any act, such as speech, thinking, or movement (*parispandana*) is to be 'effected' by the organs of speech, mind, and body, then let all of that, O Lord — 'through Your grace' (*tvatprasādena*); that is, by bringing Your purity into prominence and minimizing the function of Your hiding nature — possess only one ornament (*ekaṁ bhūṣaṇam*), which is identity with You.

भक्तिमतां शरणादिप्रवृत्त्यर्थं प्रसिद्धप्रभावस्वनामोदीरणपूर्वं स्तोत्रस्य उत्कर्षं दर्शयति उपसंहारभङ्ग्या

By this concluding verse, the author shows the excellence of this *stotra*, in which he mentions his famous name for the purpose of (encouraging) right actions among devotees, such as taking recourse in the Lord, etc.

स्तवचिन्तामणिं भूरि-
मनोरथफलप्रदम् ।
भक्तिलक्ष्म्यालयं शंभो-
र्भट्टनारायणो व्यधात् ।।१२०।।

120. I Bhaṭṭanārāyaṇa composed this (text called) 'Jewels of Praise' to Śiva, which grants the great variety of the desired fruits, which are the supreme abode of the wealth of devotion.

महामाहेश्वरत्वेन प्रसिद्धप्रभावः नारायणाख्यो भट्टः, शंभोः-चिदानन्दघनस्वात्म-प्रत्यभिज्ञानात्मकानुग्रहकारिणो भगवतो महादेवस्य, स्तवं-स्तोत्रमेव चिन्तामणिं विहितवान्, कीदृशं भूरीणां महाफलं तत् प्रददाति यः तं, यतो भक्तिरेव महेश्वरैकात्म्यमयत्वात् लक्ष्मीः-परा संपत् तस्याः आलयं-नित्यं निवासभूमिम् । एतत्स्तोत्रश्रवणपञ्नादिना परा समावेशलक्ष्मीः आलिङ्गति नित्यमेव भक्तिभाज इति शिवम् ।।१२०।।

Bhaṭṭa named Nārāyaṇa — whose name is mightily famous because of his attainment of the state of Maheśvara — has composed (*vihitavān*) this *Fabulous Jewels of Praise* (*stavacintāmaṇi*) for the great Lord, which confers the grace of recognition of one's own Self, which is of the nature of Consciousness and bliss.

What is the nature of the 'great fruit' (*mahāphalam*) of the great variety that He bestows? Because of being of the nature of identity with Maheśvara, devotion (*bhakti*) alone is the eternal abode (*ālaya*) of the supreme wealth, that is Lakṣmīḥ. Devotees will embrace that wealth (Lakṣmīḥ) (consisting) of the highest identity with the Lord (*samāveśa*) by reciting or listening to this *stotra*. Let auspiciousness be (bestowed) to all.



MAṄGALA VERSES:

गुणादित्याज्जातो गुणगणगरिष्ठः शिवगुणैः
कृतामोदो बाल्यात्प्रभृति गतसंगो जगति यः ।
स शूरादित्यो मां बहु बहुलभक्त्यार्थयत यत्
स्तुतौ तेनाकार्षं विवृतिमिह नारायणकृतौ ।।१।।

1. Śūrāditya — born of Guṇāditya, endowed with numerous qualities, who rejoiced in the blissful state on account of Śiva-like qualities, and who was detached (from the world) from childhood — has requested on many occasions and with great devotion, (that I) compose a commentary (*vivṛti*) on this *stotra* written by Nārāyaṇa.

श्रीरामेण कृतात्र सद्विवृतिरित्येषा किमर्थेति मा
सन्तश्चेतसि कृध्वमस्ति विवृतौ कोऽपि प्रकर्षोऽत्र यत् ।
तेनार्थिप्रणयाद्दिनैस्त्रिचतुरैर्या क्षेमराजो व्यधात्
क्षेत्रे श्रीविजयेश्वरस्य विमले सैषा शिवाराधनी ।।२।।

2. But because of the existence of an excellent commentary (on the same *stotra*) composed by Śrī Rāma, the noble ones should not ask: "what is the purpose of my commentary", as my commentary possesses some excellence. Therefore, I, Kṣemarāja, have composed this commentary, as requested by a devotee, on the pure field known as Śrīvijayeśvara in three-four days; let this text be for the purpose of worshipping Śiva.

शंभोः प्रकाशवपुषः शक्तिरेका जयत्यसौ ।
या स्फुरन्त्येव तनुते परामृतमयं जगत् ।।३।।

3. Let that single *śakti* who belongs to Śambhu, whose body is pure Light, be victorious! She, while shinning, brings the universe, which is of the nature of the supreme nectar, into existence.

इति श्रीमहामाहेश्वराचार्यवर्यश्रीभट्टनारायणविरचितः
स्तवचिन्तामणिः समाप्तः ।।
विवृतिश्चात्र
तत्रभवत्स्तुतिसूक्तिकारप्रशिष्यमहामाहेश्वराचार्यवर्य-
श्रीमदभिनवगुप्तपादपद्ममधुपराजस्य राजानकक्षेमराजस्य ।

Here ends the text called *Stavacintāmaṇi*,
written by the great *ācārya* Bhaṭṭa Nārāyaṇa,
along with the commentary called *vivṛti*
composed by Kṣemarāja, the most prominent
student of the great Abhinavagupta, a grand-
disciple of the venerable author of the praises
and philosophical texts.



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The *Stavacintāmaṇī* of Bhaṭṭa Nārāyaṇa (late 9th-early 10th century CE) is a devotional *stotra* dedicated to the praise and worship of Śiva and his power (*śakti*), who is responsible for creation, maintenance, and dissolution. The *stotra* is an outpouring of the state of the mature mind of one who practiced, experienced, internalized, and lived this system of monistic Śaivism. The quality of the verses and author's personal fame suggest that Bhaṭṭa Nārāyaṇa was not merely an ardent devotee, but a learned scholar, familiar with the esoteric secrets of the Śaiva philosophy and practice. Kṣemarāja's commentary is intended to reveal the esoteric meanings of the original devotional text while simultaneously integrating this work into the canon of nondual Śaivism. His lucid commentarial style primarily focuses on translating Bhaṭṭa Nārāyaṇa's poetic devotional verses into the terminology of yogic states and experiences based on the Pratyabhijñā monistic philosophy. For example, in verse 4 he states: "The praise of the Lord is nothing but the realization that the Lord, who is identical with this universe — but appears in diversity — is in reality nondual."

In his Foreword to this book, Professor Rastogi observes "Marjanovic's approach is constructive, at times comparative and felicity of language renders the overall presentation very lucid, more particularly some of his renderings of Sanskrit terms into English impress at the first sight. In his treatment of the philosophical and doctrinal issues he appears authentic and tries to articulate the inherent intend of Kṣemarāja. This work fulfills a long-cherished need and serves as a welcome addition to the literature of Kashmir Shaivism in English. I am sure it will benefit not only students of Kashmir Shaivism but those of Indian spiritual traditions as well. With these words I commend this work to the readers for a rewarding trip to the *Stavacintāmaṇi*'s universe of devotion as understood and interpreted by Kṣemarāja."

₹ 575

ISBN: 81-86569-98-7